

A
S E R M O N

Preached before the
Incorporated SOCIETY
FOR THE
*Propagation of the Gospel in
Foreign Parts ;*

AT THEIR
ANNIVERSARY MEETING
IN THE
Parish Church of ST. MARY-LE-BOW,
On FRIDAY February 15, 1760.

By the Right Reverend Father in GOD,
WILLIAM Lord Bishop of CHICHESTER.

L O N D O N :
Printed by E. OWEN and T. HARRISON in
Warwick-Lane ; and Sold by A. MILLAR
at *Buchanan's Head in the Strand.*

MDCCLX.

694. 1/17
2

Ashburnham

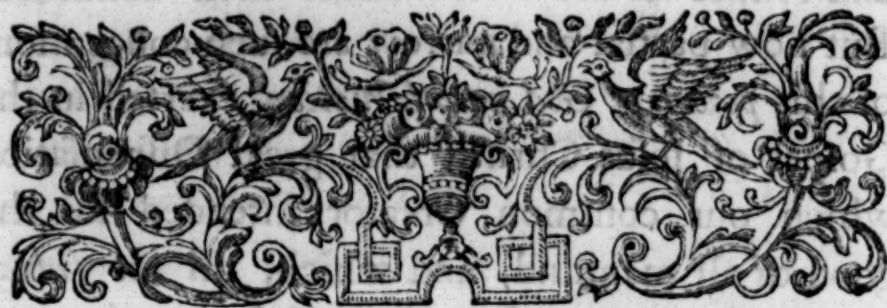
R

*At the Anniversary Meeting of the
Society for the Propagation of the
Gospel in Foreign Parts, in the Vestry
Room of St. Mary-le-Bow, on Friday
the 15th Day of February, 1760.*

AGREED, that the Thanks of
the SOCIETY be given to the
Right Reverend the Lord Bishop of
Chichester, for his Sermon preached this
Day before the SOCIETY, and that
his Lordship be desired to deliver a
Copy of the same to the SOCIETY
to be Printed.

Philip Bearcroft, Secretary.





ROMANS i. 16.

*I am not ashamed of the Gospel of Christ,
for it is the power of God unto salva-
tion to every one that believeth.*



THE salvation which Jesus Christ is said in scripture to be the author of to all true believers, is a salvation from the power and punishment of sin : and this salvation he effects, by conducting them through the ways of truth and virtue to the proper happiness of man, and to eternal life. The Jews indeed expected, and do still expect, a salvation of another kind ; that their Messiah will not only reform their lives, but *restore again the kingdom to Israel* ; that he will deliver them from the yoke of their enemies,

and reduce all the world under their dominion. But how partial and narrow are such conceptions of this *power of God unto salvation*, exerted in the Gospel of Jesus Christ; that great Dispensation which our common Creator intended for the good of all mankind, and which, till *the fulness of time* should come for its manifestation, he was pleased to *speak of* for their comfort by the mouth of all his Prophets from the beginning of the world! The inspired writers of the new Testament therefore are unanimous in explaining the Gospel salvation in a more rational and general sense, to be a redemption of the mind from sin and error, without respect of persons, or preference of one people before another. This is what they make the natural and proper business of the Gospel, and temporal advantages its business so far only, as they are subservient to these nobler purposes of holiness and virtue.

Now this is a work that seems highly worthy of the supreme Governour of the world; of Him who is *God both of Jews and Gentiles*.—And as this explication is most agreeable to our conceptions of the Divine Nature, so it best suits with the descriptions in scripture given of the Gospel. *This is the Covenant that I will make with the house of Israel, saith the Lord, I will put*
my

my law into their Minds, and write it in their Hearts; I will be their God, and they shall be my People; and they shall all know me, from the least to the greatest: I also will forgive their iniquity, and their sins and unrighteousnesses will I remember no more. This is Jeremiah's account; where the true knowledge and fear of God, reformation of manners, and forgiveness of sins, are the constituent parts of this new Covenant and Kingdom. In Isaiah and the Psalms the kingdom of the Messiah is declared to be an universal kingdom; a reign, not of wars and desolations, but of meekness, righteousness, and peace: and though the uncircumcised and unclean can have no part, yet the Gentiles and all flesh are admitted to partake in this Glory of the Lord. *And now saith the Lord that formed thee from the womb to be his servant to bring Jacob again to him, it is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a Light to the Gentiles, that thou mayst be my salvation to the ends of the earth.*

Such is the description given in scripture of that last and most perfect revelation of the divine will by Jesus Christ, which the Apostle calls *the power of God unto salvation.* How fitly it is adapted

adapted to answer this glorious representation of it, is a consideration that seems particularly suited to the occasion for which we are now assembled, as it will carry on our thoughts to the obligation we are under in our respective stations, to extend the influence by spreading the knowledge of that divine dispensation.

In the *First* place then it is to be observed, that our Saviour and his Apostles did not treat mankind as if they had been void of all sense of religion, or teach them again what they knew before, for the sake of delivering a regular system of moral duty, but applied themselves, as they saw occasion, to their situation and wants; corrected their errors, rebuked their faults, and informed their ignorance: so that every man, Jew or Gentile, might be supplied from his own Reason, together with the instruction of Christ and his Apostles, with a full and clear knowledge of his duty both to God and man.

And because a wrong apprehension of the Deity was itself a great offence, and had ever been too one principal cause of moral evil, here the first Preachers of the Gospel began their work: they instructed the Gentiles in the knowledge and worship of the true God, and rectified the gross mistakes with which the Jews had corrupted

ed their notions of him. And such indeed was the prevailing Idolatry of those ages, so destructive of all sense of virtue as well as religion, that there was visible and great occasion to put a stop to the spreading of so dangerous a superstition, and to rectify those false conceptions of God's Nature and Providence, which appeared to have so powerful an influence in perverting the morals of mankind.

But, *Secondly*, the fullest instructions in religion which determine in the knowledge of our duty, are not sufficient to engage and secure obedience: the Gospel therefore goes on yet further, opens a new scene, and makes a clear discovery of rewards and punishments in a future state. We learn in general from our own experience, what divine revelation gives a more particular and distinct account of, that there is a great depravity in our nature, and a proneness to do the ill we are forbidden, as well as a backwardness towards the good we are commanded: and this aptness to fall into sin being occasioned principally through a natural inclination to pleasure, and aversion to pain, Christianity, to relieve this weakness of nature, sets forth to us, in the strongest light, the inevitable consequences of good and evil; offering everlasting unspeakable happiness,

ness, as an encouragement to one, and threatening the vengeance of eternal misery to prevent the other : shewing by these means, that its future punishment will be an overbalance for all the pleasures sin affords for a season, and that whatsoever enjoyments virtue may deny us here, they will all be infinitely exceeded by its reward hereafter ; and that, in short, there is no possibility of acquiring the greatest happiness, and avoiding the greatest misery, but only by a life of virtue.—Thus the Gospel by revealing the goodness of God towards the faithful and obedient, and his wrath against all unrighteousness, hath supplied the defects of human Nature and human Reason, and made virtue practicable by us, notwithstanding all our pronenesses to sin.

But still it may be said perhaps, that the work is not yet done, that notwithstanding all these powers of the Gospel, human frailty yet remains, and sin may be found in the best of Christians, the Apostles themselves, the very *first fruits of the Spirit*, not excepted. This, it must be owned, is a very just representation of the present depraved state of human nature ; and the declarations of the Gospel are most fitly adapted to it.

For,

For, *Thirdly*, Forgiveness of sin is promised and assured in Christ Jesus to every penitent believer.—It is true indeed that with regard to some sins, such, for instance, as satisfaction may be made for to the party injured, natural Reason may give the penitent some hopes of mercy from the divine Goodness to frail man : but there are others, which being utterly incapable of compensation, our natural stock of Reason can give us no assurance at all of their forgiveness. What shall the sinner now do in this distressed state ? which way shall he turn his thoughts ? or whither shall he go for relief ? Oppressed with the sense of the guilt of his crimes, finding no where any hopes of mercy, and fearing unknown punishment, hear him in the agonies of his soul addressing himself to God in such words as these : *Wherewith shall I come before the Lord, and bow myself before the high God ? shall I come before him with burnt offerings ? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil ? shall I give my first born for my transgressions, the fruit of my body for the sin of my soul ?*—Such sacrifices we know have been offered to atone for sins, and particularly in this our own country, till Christianity taught us better ; till divine Revelation relieved the otherwise irre-

B

lievable

lievable distress of Reason and Nature in this case, and declared with authority and conviction, as the Gospel does, the conditions of the divine favour ; affirming the efficacy and acceptance of the atonement by the death of Christ, and commanding, as the will of God, *that repentance and remission of sins should be preached in his Name among all nations.*—Here then we see plainly, together with the excellent nature of the Christian religion, what was also in the Scheme of Providence, to be its extent ; that being calculated for universal benefit, it was intended by its heavenly author for universal use.

It was the gracious design of almighty God, that not one country or people only, in exclusion of all others, but that every soul under Heaven should share in the benefits of the death of Christ : Christ was to be not only *the Glory of God's people Israel*, but *a Light to enlighten* the whole world, *the Gentiles* and all them that were in darkness and ignorance, that every one might see the way to peace and happiness. Accordingly these Doctrines of Repentance and Faith in the Name of Christ, which He himself delivered to his Apostles, as the sum and substance of his Religion, they also were by Him commissioned to preach to the gentile world : and if we consider the indefatigable industry

industry and resolute sufferings with which they pursued the charge, they will surely afford us a competent evidence, that the design was of the greatest and most weighty importance, and such as it must be incumbent on every Christian to promote, till there shall cease to be objects of it; that is, till the time shall come which the Apostle speaks of, when *the creature itself*, or the whole creation, *shall be delivered from the bondage of corruption, into the glorious liberty of the children of God.*

That this universality of Christ's Kingdom will one time or other be brought about, seems evident from many parts of scripture as well as this: and though the particular time at which it will be effected may be one of those *secret things which belong unto God* only, and of which, as he hath no where revealed his will concerning it, we must be ignorant; yet when we consider this universal establishment of righteousness and virtue as the end of all God's Dispensations, and the declared purpose of Christ's coming into the world, we cannot but see our own obligation to contribute to that great event, and to do all that in us lies to prepare the way for it. Now there are two ways in which we may hope to give our assistance successfully in doing this; either by

B 2 communicating

communicating the knowledge of the Gospel to those who have it not ; or by endeavouring to keep up the true spirit and practice of it amongst those who have. The latter of these truly religious and charitable ends, is what the Society here assembled have chiefly in view, with respect to our Plantations in America ; to preserve and support, in parts where it is so much wanted, true and genuine Christianity, disengaged from that load of superstition with which Popery hath oppressed it, and in the same purity as it was *once delivered to the Saints*.

It is not easy to conceive a more hopeless and unhappy state, than that which St. Paul describes in the chapter from which the Text is taken, to be the state of persons living as it were *without God in the world*. And though the worst religion that was ever professed on earth may be better than none ; yet the corrupt and impure mixtures of man's invention may be such, as to render even Christianity itself less productive of the good it is fitted to produce, and to diminish in a great degree the influence of that Gospel, which in its nature *is the power of God unto salvation*. So that to any one who considers seriously the circumstances of our American Colonies in their present state, and the situation of
that

that large part of the world, with regard to the necessary means as well of temporal as eternal happiness ; the ignorance into which we may be sure they will sink, if not duly instructed in the true religion ; and the danger to which they are exposed, from that zeal and assiduity which are rarely wanting in the spreaders of a false one ; there cannot be a more convincing proof, either of the great need they stand in of our assistance, or of the important service, which by means of this Institution we are enabled to do them, even in those distant countries, by guarding them against the corruptions of Popery, and by preventing them thereby from falling into the many gross absurdities, superstitions, and immoralities, which naturally flow from them.

This great and excellent end the Institution of this Society is more immediately meant to serve : though together with this, and consistent with it, there is, in the other way I mentioned, a considerable service to religion, which it gives us an opportunity of doing, and which also ought to have its weight in recommending it to us ; and that is, the conveying of the Light of the Gospel into those dark places of the earth, which are at present overspread with error and superstition,

tion, and the converting of many poor and ignorant Idolaters, who want only to be instructed in the saving knowledge of Christ, in order to embrace it. This however, though of real and great importance, is not the end the Society chiefly aim at: Their principal design, as the Charter by which they are incorporated shews, is to support a standing Ministry in such of our Colonies, as, by reason of their poverty, are unprovided of a maintenance for Ministers, to confirm and strengthen them in the principles of true religion, and *to put them always in remembrance of the great christian motives to holiness and virtue.* And can we be engaged in any design more proper to advance the Honour of God, or to promote the real Happiness of degenerate men? Is there a greater charity in our power to bestow upon them, or any that is liable to less exception? For what is the nation under Heaven, where it would not be proper to inculcate piety and virtue, or where there is no necessity of doing it? where men ought not to be exhorted to the duties of morality, or where by the force of Reason only they have made any remarkable improvement in them? The dictates of mere natural Reason are but feeble things, and in all parts of the world alike insufficient to purify the
hearts

hearts and reform the manners of mankind : The Gospel only can be productive of these effects, whose *fruits* are *righteousness, goodness, truth* ; every virtue that can entitle us to the favour of God, or contribute to the peace and order and happiness of the world.

Such indeed are the passions and perversenesses of human nature, that real goodness does not secure universally, to men or things, the esteem and encouragement they deserve, or even protect them always from obloquy and opposition. But let it not be thought in the least to derogate from an undertaking of such importance to mankind, if it meets not with universal concurrence, or if objections from some quarters may be started against it. It is no wonder that they should : the scripture tells us *seducers will arise* in every age, *deceiving and being deceived* : and, as by sad experience we find but too many amongst ourselves of this description, *men speaking perverse things, proud, boasters, blasphemers, disobedient*, it cannot be thought strange, that they who are open enemies to the Gospel, should endeavour to obstruct the propagation of it. But as we read in scripture, that in the first ages of the Gospel *the word of God grew and prevailed* the more, for the opposition it met with from a prejudiced

judiced world ; so it is to be hoped in the present case, that, whatever may be the efforts of malice against an undertaking professedly carried on for the service of the same religion, they will be attended also with the same effect ; that they will serve only to render the zeal of those who are engaged in it more active, and to awaken a general concern for the promotion of it ; to call in others to the assistance, and to excite in generous minds a desire of sharing in the praise of those virtuous Characters, with which this Charity is already distinguished. And, blessed be God, the many great assistances, which the Society has experienced in the prosecution of this their pious design, are an evident proof, that the righteous are not so *failed from amongst us*, but that there are numbers still, who are zealous for his Glory, and forward to make use of every means his Providence puts into their power, to promote the knowledge and practice of religion.—And may their examples be ever effectual to animate others to *go and do likewise*.

For though the hands of the Society have been strengthened by large contributions from many pious and charitable persons ; yet whoever considers the greatness of the work they are engaged in, will easily see that the Fund which
arises

arises from such donations, and which, together with their own annual subscriptions, is their only Fund, will scarce enable them to answer fully the demands they must have in carrying it on, or to make a provision in any degree equal to the maintenance of the many missionaries, which a due instruction of the people, in places so extensive, must require : so that unless those deficiencies are supplied by a further liberality, many must be neglected in this *ministration*, and much good omitted which might be done, if a sufficient Fund could be found for it.—Let me therefore recommend to the most perfect christians, the encouragement of that righteous work to which we are now exhorted, and shew them this way of improving still in piety towards God, and charity to mankind. We may be sufficiently sensible of our own happiness, and of the great cause we have to bless God for those invaluable advantages of a pure religion, which through his unmerited goodness we have enjoyed so long : we may even suffer that religion so far to have its influence upon us, as to purify our own hearts, and to engage us truly to repent of and forsake our sins : But if we love God or our brethren in the degree our Christianity commands us, we shall not confine our care and attention to what

merely concerns ourselves, and our own conduct, but give all the assistance in our power towards bringing others likewise, even as many as may by any means be brought within the reach of our assistance, *to the knowledge of the Truth* : not content with our own private virtue, we shall do our utmost to procure universally a due reverence for the Laws of God, and, with the great Apostle, *seek the profit of many, that they also may be saved.*

But suppose, if of christians who are really such it can possibly be supposed, that we were insensible of our obligation to this duty ; it would behove us still to consider upon what powerful motives it is recommended to us ; how much we are concerned in interest as well as duty, to promote the knowledge of religion in colonies derived from us, and to furnish those, from whom fidelity and obedience is expected, with the only sufficient principles of such a conduct. The belief of God's Being and Providence is the only solid foundation of every human virtue ; the connection between them is that of cause and effect : so that take away the prospect of a future state, and let men loose from the obligations of religion, and all human authority, public or domestic, falls to the ground. Princes
can

can have no dependance upon subjects, nor Masters upon servants, who having no fear of God, are incapable of giving any sufficient security either for their faith and integrity, or for the performance of any other duty which they owe to man. If therefore we look no further than to the consequences of a civil nature, which will follow the cultivation of religion in countries where we have any concern, we shall find even in the present advantages of this Undertaking, many strong inducements to support it.

These however, considerable as they are, are the least of the good effects we have reason to look for from a charity of this kind, and *not worthy to be compared with that future heavenly Glory, with which we shall be recompensed for it in the life to come.* *They, says the Prophet Daniel, who are instrumental in turning many to righteousness, shall shine as the firmament, and as the stars for ever ; or, according to the yet stronger expression used by our Blessed Lord himself, shall shine forth as the sun, in the kingdom of their Father.* These are indeed *great and precious promises*, and being made, as the words I have now cited plainly imply, to that kind of beneficence particularly which is here recommended, seem to point out a peculiar fitness in this me-

thod of obtaining them, and, if duly attended to, would most certainly determine us, with all gladness, to embrace it.

But after all, that which ought to be the principal and prevailing consideration in every action of a good christian, is its tendency to promote the glory of God. This is the great end we are directed to aim at in all the actions of our lives; *whether we eat or drink, or whatever we do, we are commanded to do all to the glory of God.* Now when the spreading of the knowledge of the true God among the nations of the world, is by the Prophet called *setting his glory among the heathen*; hence we are plainly taught, that to promote the glory of God is to spread the knowledge of his religion, and to set forward the general salvation of men: that it is to contribute all we can towards bringing men over to the obedience of his commands, that thereby they may become capable of being made partakers of his happiness. And, accordingly, the same persons who are recorded in scripture as most ardently zealous for the glory of God, are represented as having also the most fervent charity for the souls of men. It is said of Moses, that he prayed to God *to blot Him out of the book of life*, if his Brethren by that means might have their
their

their sins forgiven and be saved : And of St. Paul, that he could *wish Himself to be accursed from Christ*, if thereby the Jews could be converted. These indeed are very high expressions of affection, and probably to be understood, as such expressions usually are understood, not in a literal but in a figurative meaning. But whatever particular construction these expressions may be thought to bear, they are such as shew plainly, that, in the esteem of those illustrious examples of true piety and charity, nothing was of so much value as not to be given up, nor any thing too much to do, if the Honour of God and the spiritual good of mankind could be promoted by it. And were our Hearts in like manner influenced by the principles of our holy religion, the same mind, no doubt, would be in Us as was in Them, and *as every one hath received the gift, so we should be ready to minister the same one to another, as good stewards of the manifold grace of God*. We should endeavour in our respective stations, and according to the several abilities which God hath given us, that *from the rising up of the sun to the going down of the same* his kingdom of righteousness might be established *among the gentiles* ; that, to perfect the salvation of mankind from darkness and superstition, and
from

from the slavery of sin, the light and reforming influence of the Gospel might be diffused throughout the world; that *at the name of Jesus every knee might bow, and every tongue confess him to be Lord, to the glory of God the Father.*



An ABSTRACT of the
C H A R T E R,

And of the Proceedings of the SOCIETY
 for the Propagation of the Gospel in
 Foreign Parts, from the 23d Day of
February 1759, to the 15th Day of
February 1760.

KING William III, of Glorious Memory,
 was graciously pleased, on the 16th of
June, 1701, to erect and settle a Corpo-
ration with a perpetual Succession, by the Name of
 THE SOCIETY FOR THE PROPAGATION OF
 THE GOSPEL IN FOREIGN PARTS; *for the Re-*
ceiving, Managing, and Disposing of the Charity
of such Persons, as would be induced to extend their
Charity towards the Maintenance of a Learned
and an Orthodox Clergy, and the making such
other Provision, as might be necessary for the Pro-
pagation of the Gospel in Foreign Parts, upon In-
formation, that in many of our Plantations, Colonies,
and Factories beyond the Seas, the Provision for Mi-
nisters was mean, and many other of our said Plan-
tations, Colonies, and Factories, were wholly unpro-
vided of a Maintenance for Ministers, and the pub-
lick Worship of God; and that, for lack of Support
and

and Maintenance of such, many of his loving Subjects wanted the Administration of God's Word and Sacraments, and seem'd to be abandon'd to Atheism and Infidelity, and others of them to Popish Superstition and Idolatry.

This Society was compos'd by the Charter of the Chief Prelates, and Dignitaries of the Church, and of several other Lords, and eminent Persons in the State, with a Power to elect such others to be Members of the Corporation, as they, or the major Part of them, should think beneficial to their charitable Designs; and they immediately applied themselves with great Zeal and Alacrity to the good Work; and after adjusting Preliminaries in the Choice of Officers, and settling standing Orders and Rules for their more regular Proceeding, they subscribed every one of them according to their several Ranks and Dispositions, an Annual Sum to be paid to their Treasurer for the general Uses of the Society; and chose new Members, and gave out Deputations, according to the Powers in the Charter, to receive and collect the Donations of all charitable and well-disposed Persons towards this most pious Design: And thro' an especial Blessing, *this Work of the Lord hath hitherto prospered in their Hands.* Many more than One Hundred Thousand of our own People, Infants and Adults, and many Thousands of *Indians* and *Negroes* have been instructed and baptized into the true Faith of our Lord Jesus Christ; and more than One Hundred and Thirty Thousand Volumes of Bibles and Common Prayer Books, with

with other Books of Devotion and Instruction, together with an innumerable Quantity of pious small Tracts, have been dispersed in Foreign Parts; and there is now a very hopeful and improving Appearance of Religion in the publick Worship of God, according to the Liturgy of the Church of *England*, in a great Number of Churches in our Plantations in *America*, by the Means, and through the Procurement of this Corporation.

The Charter directs the Society to give an Annual Account to the Lord High Chancellor, the Lord Chief Justice of the *King's Bench*, and the Lord Chief Justice of the *Common Pleas*, of the several Sums of Money by them received, and laid out, and of the Management and Disposition of the Revenues of the Corporation: This is punctually done, and the Society annually makes publick an Abstract of them, and their Proceedings. Therefore the Society now in the first Place acknowledge the Receipt, and return their most hearty Thanks for the particular Benefactions of the Year 1759, viz.

To *Thomas Fairfax*, Esq; of *Yorkshire*, for a Guinea. To a Person unknown for one Pound sixteen Shillings, by Mr. *Gell*. To a Person desiring to be unknown for a Guinea. To the Rev. Mr. *Wheeler*, of *Leeke* in *Nottinghamshire*, for three Guineas. To a Person unknown for five Guineas, by the Rev. D Mr.

l. s. d.

1	1	0
1	16	0
1	1	0
3	3	0
5	5	0

Mr. Moore. To Mrs. Mary Berriman for two Guineas.	2	2	0
To Mrs. Frances Peirce for two Guineas; to Mrs. Kelsey for half a Guinea; and to Mrs. Katherine Kelsey for a Guinea; by the Hands of the Rev. Mr. Berriman.	2	2	0
For fifty Pounds, being the sixth Year's Interest of 1000 l. according to the Will of the late Rev. Dr. Slocock.	0	10	6
To Mr. Woodroffe for two Guineas.	1	1	0
To a worthy Person in Bristol for five Guineas, by the Rev. Mr. Taylor of Clifton.	50	0	0
To a Gentlewoman unknown for a Guinea, by the Rev. Mr. Land.	2	2	0
To Mr. Dolliffe for two Guineas, by the Rev. Dr. Crusius.	5	5	0
To the Rev. Mr. Gisburne, of Staley in Derbyshire, for two Guineas.	1	1	0
To the Right Rev. the Lord Bishop of Sodor and Man for five Guineas.	2	2	0
To a Clergyman unknown for two Guineas.	2	2	0
For twenty Pounds, the Legacy of Mr. Edmund Adams, late of Chelsea, from Mrs. Sarah Coates his Executrix.	5	5	0
To the Rev. Mr. Leland for two Guineas.	20	0	0
To a Person unknown for twenty-five Pounds, by the Right Rev. the Lord Bishop of Salisbury.	2	2	0
For twenty Pounds, the Legacy of Mr. Joseph Ewesdill, late of Hitchin in Hertfordshire, by Mrs. Martha Ewesdill his Executrix.	25	0	0
To the Rev. Mr. Dechair for a Guinea, by the Rev. Mr. Broughton.	20	0	0
To Mrs. Lucy Osborn, of Seething in Norfolk, for two Guineas, by the same.	1	1	0
To Mrs. Jodrell for a Guinea.	2	2	0
To several worthy Persons in and about the City of York, for twenty one Pounds	1	1	0
	21	11	0

Pounds eleven Shillings, collected by the Rev. the Dean of <i>York</i> . To a Clergyman in <i>Sussex</i> , who desires to be unknown, for ten Pounds.	10	0	0
To the Rev. Dr. <i>Lloyd</i> , Dean of <i>Bangor</i> , for a Guinea. To the Rev. Mr. <i>Hughes</i> , Rector of <i>Llanrwf</i> , for a Guinea. For eight Pounds six Shillings and eight Pence Farthing, the Legacy of Mrs. <i>Elizabeth Munn</i> , by her Executors. To the Rev. Mr. <i>John Jones</i> , Fellow of <i>Jesus College, Oxford</i> , for two Guineas.	1	1	0
To <i>E. B.</i> for two Guineas, by the Hands of <i>D. B.</i> For two hundred Pounds, being the Legacy of the late <i>Slingby Bethell, Esq;</i> by <i>Thomas Gordon, Esq;</i> Executor. To Mrs. <i>Elwes</i> of <i>Chiswick</i> for two hundred Pounds, by the Hands of Mr. <i>Walter Dicker</i> . To the Rev. Mr. <i>Steed</i> , of <i>Barnstable</i> in <i>Devonshire</i> , for one Pound. To the Rev. Mr. <i>Barrell</i> , Prebendary of <i>Rocheſter</i> , for four Guineas, by the Rev. Dr. <i>Denne</i> . To <i>Charles Jennens</i> , of <i>Gopsall</i> in <i>Leiceſtershire</i> , Esq; for twenty Guineas, by Mr. <i>Hetherington</i> . To the Rev. Mr. <i>Hawtrey</i> , Subdean of <i>Exeter</i> , for four Guineas.	1	1	0
To the Rev. Mr. <i>Congreve</i> , Rector of <i>Blockley</i> in <i>Worceſtershire</i> , for five Guineas, by the Rev. Mr. <i>Townſon</i> . To a Lady for five Guineas, by Mrs. <i>Margaret Lloyd</i> . To a Lady for two Guineas. To the Rev. Mr. <i>Southern</i> for a Guinea, by Mr. <i>Lane</i> . To a Lady for ten Guineas, by the Rev. Dr. <i>Hales</i> . To Mrs. <i>Dunbar</i> , of <i>Kelvedon</i> in <i>Esſex</i> , for a Guinea. For four Pounds six Shillings and ten Pence, the	8	6	8 1/4
	2	2	0
	2	2	0
	200	0	0
	200	0	0
	1	0	0
	4	4	0
	21	0	0
	4	4	0
	5	5	0
	5	5	0
	2	2	0
	1	1	0
	10	10	0
	1	1	0
	4	6	10
D 2			Re-

Residue of Mrs. <i>Ann Ingram's</i> Personal Estate, bequeathed to the Society. For fifty two Pounds ten Shillings from the Rev. Mr. <i>Wilson</i> , by the Direction of a Gentleman who desires to have his Name concealed. To a Clergyman in <i>Essex</i> for a Guinea, by the Rev. Mr. <i>Wilson</i> . For twenty Pounds, the Legacy of Mrs. <i>Grace Symonds</i> , by the Rev. Mr. <i>Tanner</i> . To a Clergyman unknown for two Guineas. To Dr. <i>Moreton</i> for a Guinea. To the Rev. Mr. <i>John Parsons</i> for two Guineas, by Mr. <i>Benjamin Dod</i> . To the Rev. Mr. <i>Harvey</i> , of <i>Lawshall</i> in <i>Suffolk</i> , for two Guineas, by the Rev. Dr. <i>Neden</i> . To Mrs. <i>Rebecca Watson</i> for a Guinea, by the Rev. Dr. <i>Moore</i> . To a Person unknown for a Guinea, by the Right Rev. the Lord Bishop of <i>Lichfield</i> and <i>Coventry</i> . To Mrs. <i>Hindmarsh</i> , of <i>Newcastle</i> , for two Guineas. To a Vicar in <i>Dorsetshire</i> for six Guineas. To Mrs. <i>Toogood</i> , of <i>Bristol</i> , for a Guinea. To the Honourable Mrs. <i>Shirley</i> for five Guineas. To Mrs. <i>Susannah Matthew</i> for a Guinea, by the Rev. Mr. <i>Reyner</i> . To the Rev. Mr. <i>Parsons</i> for two Guineas, by Mr. <i>Dod</i> . To Mrs. <i>Rebecca Watson</i> for a Guinea, by the Rev. Mr. <i>Moore</i> . To <i>E. W. D</i> of <i>Maidstone</i> in <i>Kent</i> , for five Guineas. To the Rev. Mr. <i>Peppin</i> , of <i>Tugby</i> in <i>Leicestershire</i> , for two Guineas. To Mr. <i>Fowler</i> for two Guineas, by Mr. <i>Lane</i> . To two Ladies for three Guineas, by the Rev. Mr. <i>Fenwick</i> . To <i>Paul Fisher</i> , Esq; of <i>Bristol</i> ,	52	10	0
	1	1	0
	20	0	0
	2	2	0
	1	1	0
	2	2	0
	2	2	0
	1	1	0
	1	1	0
	2	2	0
	6	6	0
	1	1	0
	5	5	0
	1	1	0
	2	2	0
	1	1	0
	5	5	0
	2	2	0
	2	2	0
	3	3	0

<i>sol</i> , for five Guineas, by Mr. <i>Laurence Cole</i> .	5	5	0
To a Lady unknown for ten Pounds. To	10	0	0
Mrs. <i>Elwes</i> of <i>Chiswick</i> , for seven hundred	700	0	0
Pounds, by Mr. <i>Walter Dicker</i> . To Mr.			
<i>Thomas Mund</i> for a Guinea. To the Rev.	1	1	0
Mr. <i>Davy</i> , Fellow of <i>Caius College, Cambridge</i> ,			
for a Guinea. To the Rev. Mr. <i>Allin</i> , of	1	1	0
<i>Blundeston</i> in <i>Suffolk</i> , for a Guinea. To <i>Ro-</i>	1	1	0
<i>bert Luson</i> , of <i>Blundeston</i> , Esq; for half a	0	10	6
Guinea. To the Parishioners of <i>Blundeston</i> for			
half a Guinea. To some Persons in <i>Somerly</i>	0	10	6
and <i>Flixton</i> for eleven Shillings and Six-pence.	0	11	6
To the Rev. Mr. <i>Charles Bowles</i> for a Guinea.	1	1	0
For a Guinea from Mrs. <i>Cordelia Holmes</i> ; for			
a Guinea from Sir <i>John Oglander</i> , Baronet;			
for a Guinea from Sir <i>Edward Worsley</i> , Knight;			
for a Guinea from <i>George Bockland</i> , Esq; for			
a Guinea from <i>David Urry</i> , Esq; for a			
Guinea from <i>Bar. Ev. Leigh</i> , Esq; for half			
a Guinea from Mr. <i>Robert Worsley</i> ; for half			
a Guinea from Mr. <i>Robert Clark</i> ; for half a			
Guinea from Mr. <i>Leigh</i> of <i>Thorley</i> ; for a			
Guinea from the Rev. Mr. <i>Atkinson</i> , Vicar of			
<i>Laycock, Wilts</i> ; for a Guinea from the Rev.			
Dr. <i>Bolton Simpson</i> , Fellow of <i>Queen's College,</i>			
<i>Oxon</i> ; for a Guinea from the Rev. Mr. <i>Bea-</i>			
<i>con</i> , Rector of <i>Calborn</i> ; for a Guinea from the			
Rev. Mr. <i>Culm</i> , Rector of <i>Freshwater</i> ; for a			
Guinea from the Rev. Mr. <i>Palmer</i> , Rector of			
<i>Moteston</i> ; for a Guinea from the Rev. Mr.			
<i>Walton</i> , Rector of <i>Brixton</i> ; for a Guinea from			
the Rev. Mr. <i>Woodford</i> , Vicar of <i>Sbalfleet</i> ; for			
a Guinea from the Rev. Mr. <i>Wood</i> , Rector of			
<i>Niton</i> ;			

Niton; and for a Guinea from the Rev. Dr. *Trougbear*, Vicar of *Carisbrook*, who collected and remitted these last eighteen Benefactions, amounting to seventeen Pounds six Shillings and Six-pence. For one hundred Pounds, the Legacy of Mr. *John Mitchell*, late of *St. Cross* in the *Isle of Wight*. To a Gentleman, of *Lowth* in *Lincolnshire*, for two Guineas, by his Friend in *London*. To Mrs. *Pudner* for two Guineas; and to a Person unknown for two Guineas; both by the Rev. Mr. Archdeacon *Head*. For four Guineas, being a Legacy of one Year's Subscription given by the late Lord Bishop of *Worcester*, by Mrs. *Maddox*, Executrix. To a Person unknown for ten Pounds, by the Rev. Mr. *Wilson*, of *Westmeston* in *Sussex*. To *George Grey*, Esq; of *Newcastle*, for two Pounds, by the Rev. Mr. *Sharp*. For a Guinea from Lady *Palmer*; for a Guinea from Mrs. *Hester Palmer*; for a Guinea from Mrs. *Hardinge*; for a Guinea from Mrs. *Carte*; for two Guineas from two Gentlemen desiring to be unknown; for a Guinea to a Lady desiring the same; for a Guinea from the Rev. Mr. *Thomas Roberts*; for five Shillings to a Person desiring to be unknown; for a Guinea from a Lady desiring the same; for three Pounds to Mrs. *Bewicke*; for a Guinea from a Person desiring to be unknown; for half a Guinea from the Rev. Mr. *Hope*; for two Guineas from Two Persons desiring to be unknown, for the College in *New York*; and for two

two Guineas to the Rev. Mr. *Fenwick*, Rector of *Hallaton* in *Leicestershire*, who collected and remitted these fourteen last-mentioned Benefactions, amounting to eighteen Pounds nine Shillings and Six-pence. To a Gentlewoman unknown for a Guinea, by the Rev. Mr. *Land*. To *E. L.* for half a Guinea; and to Mrs. *Dolliffe* for two Guineas; by the Rev. Dr. *Crusius*.

18	9	6
1	1	0
0	10	6
2	2	0

These Benefactions, together with Thirteen Pounds Thirteen Shillings paid at the Entrance of new Members, amounting to the Sum of Sixteen Hundred Seventy Six Pounds, Thirteen Shillings and One Farthing, are all the Benefactions to the Society in the Year 1759; all which, and a much larger Sum, amounting in the Whole to the Sum of Four Thousand One Hundred and Twenty Pounds, Twelve Shillings and Two-Pence Halfpenny, hath been expended in Salaries and other incidental Charges to Missionaries, &c. and for Books sent by the Society to *North America*.

Also the Society return their Thanks to the Lord Bishop of *London* for 250 Copies of the Second Volume of his Lordship's Sermons, to be sent to the Society's Missionaries, Catechists and Schoolmasters in *North America*, the Names of whom, with their respective Salaries, are as follow :

New-

New-Foundland.		Annual Salaries.
1 Mr. Langman, Missionary at St. John's Town,	_____	} 50
2 Mr. Lindsay, Missionary at Trinity Bay,	_____	

Nova Scotia.		
3 Mr. Breynton, Missionary to the English,	_____	70
4 Mr. Wood, Missionary to the English,	_____	70
5 Mr. Moreau, Missionary to the French,	_____	70
6 Mr. Buchanan, Schoolmaster to the English,	_____	15
7 Mr. Bailey, Schoolmaster to the French,	_____	15

New England.		
8 Mr. Pollen, Missionary at Newport in Rhode Island,	_____	} 50
9 Mr. Fayerweather, Missionary at Narganset,	_____	
10 Mr. Bass, Missionary at Newbury,	_____	50
11 Mr. Usher, Missionary at Bristol,	_____	60
12 Dr. Cutler, Missionary at Christ Church in Boston,	_____	} 70
13 Mr. Bours, Missionary at Marblehead,	_____	
14 Mr. Winslow, Missionary at Stratford,	_____	50
15 Mr. Lamson, Missionary at Fairfield,	_____	50
16 Mr. Newton, Missionary at Ripton,	_____	20
17 Mr. Dibble, Missionary at Stamford,	_____	30
18 Mr. Browne, Missionary at Portsmouth in New Hampshire,	_____	} 60
_____ For officiating at Kittery,	_____	
19 Mr. Browne, jun. Itinerant Missionary in New Hampshire,	_____	} 50
_____	_____	
20 Mr.		

- | | | |
|----|---|----|
| 20 | Mr. John Graves, Missionary at Providence, | 50 |
| 21 | Mr. Beach, Missionary at Newtown, | 50 |
| 22 | Mr. Taylor, Schoolmaster at Providence, | 10 |
| 23 | Mr. Macgilchrist, Missionary at Salem | 50 |
| 24 | Mr. Punderson, Itinerant Missionary in Connecticut, | 50 |
| 25 | Mr. Hutchinson, Schoolmaster at North Groton, | 5 |
| 26 | Mr. Thompson, Missionary at Scituate, | 50 |
| 27 | Mr. Gibbs, Missionary at Simsbury, | 30 |
| 28 | Mr. Mansfield, Missionary at Derby, | 30 |
| 29 | Mr. Leaming, Missionary at Norwalk, | 30 |
| 30 | Dr. Miller, Missionary at Braintree, | 60 |
| 31 | Mr. Palmer, Itinerant Missionary in Litchfield County, and Parts adjacent, | 30 |
| 32 | Mr. Matthew Graves, Missionary at New London, | 60 |
| 33 | Mr. Bailey, Itinerant Missionary on the Eastern Frontiers of Massachusetts Bay, | 50 |
| 34 | Mr. Camp, Missionary to Middleton and Wallingford, | 20 |
| 35 | Mr. Scovil, Missionary to Waterbury, Northbury, Cambridge, and Westbury, | 20 |
| 36 | Mr. Peters, Missionary at Hebron, | 20 |
| 37 | Mr. Apthorp, Missionary at Cambridge, | |

New York.

- | | | |
|----|--|--------|
| 38 | Mr. Seabury, Missionary at Hempstead in Long Island, | 50 |
| 39 | Mr. Seabury, jun. Missionary at Jamaica Town in Long Island, | 50 |
| | E | 40 Mr. |

40	Mr. <i>Wetmore</i> , Missionary at <i>Rye</i> ,	—	50
41	Mr. <i>Timothy Wetmore</i> , Schoolmaster at		
	<i>Rye</i> ,	— — — — —	10
42	Mr. <i>Charlton</i> , Missionary at <i>Staten Island</i> ,		50
43	Mr. <i>Price</i> , Schoolmaster at <i>Staten Island</i> ,		10
44	Mr. <i>Standard</i> , Missionary at <i>West Chester</i> ,		50
45	Mr. <i>Barton</i> , Schoolmaster at <i>West Chester</i> ,		10
46	Mr. <i>Stoupe</i> , Missionary at <i>New Rochelle</i> ,		50
47	Mr. <i>Ogilvie</i> , Missionary at <i>Albany</i> , and		
	to the <i>Mohock Indians</i> ,	— — — — —	50
48	Mr. <i>Oël</i> , Assistant to Mr. <i>Ogilvie</i> among		
	the <i>Indians</i> ,	— — — — —	10
49	<i>Paulus</i> , a <i>Mohock</i> , Schoolmaster to		
	the <i>Indians</i> ,	— — — — —	7 10
50	Mr. <i>Lyons</i> , Missionary at <i>Brookhaven</i> in		
	<i>Long Island</i> ,	— — — — —	50
51	Mr. <i>Watkins</i> , Missionary at <i>Newburgh</i> ,		30
52	Mr. <i>Auchmuty</i> , Catechist to the <i>Negroes</i>		
	at <i>New York</i> ,	— — — — —	50
53	Mr. <i>Hildreth</i> , Schoolmaster at <i>New York</i> ,		15

New Jersey.

54	Mr. <i>Chandler</i> , Missionary at <i>Elizabeth</i>		
	<i>Town</i> and <i>Woodbridge</i> ,	— — — — —	50
55	Mr. <i>Carter</i> , Missionary at <i>Amboy</i> ,	—	50
56	Mr. <i>Campbell</i> , Missionary at <i>Burlington</i> ,		60
57	Mr. <i>Cook</i> , Missionary in <i>Monmouth County</i> ,		60
58	Mr. <i>Reynolds</i> , Schoolmaster at <i>Shrewsbury</i> ,		10
59	Mr. <i>Browne</i> , Missionary at <i>Newwarke</i> ,		50
60	Mr. <i>Mackean</i> , Missionary at <i>New Brunf-</i>		
	<i>wick</i> ,	— — — — —	50
			61 Mr.

- 61 Mr. *Houdin*, Itinerant Missionary in *New Jersey*, — — — } 50
 62 Mr. *Browne*, Schoolmaster at *Second River*, 50

Pennsilvania.

- 63 Mr. *Ross*, Missionary at *Newcastle*, — 50
 64 Mr. —, Missionary at *Lewis*, — 50
 65 Mr. *Reading*, Missionary at *Apoquiniminck*, 60
 66 Mr. *Craig*, Missionary at *Chester*, — 60
 67 Mr. *Neill*, Missionary at *Oxford*, — 60
 68 Mr. *Currie*, Missionary at *Radnor*, — 60
 69 Mr. *Inglis*, Missionary at *Dover*, — 50
 70 Mr. *Barton*, Itinerant Missionary in *Pennsilvania*, — — — — } 50
 71 Mr. *Sturgeon*, Catechist to the Negroes in *Philadelphia*, — — } 50
 72 Mr. *Morton*, Missionary at *York* and *Cumberland*, — — } 50

North Carolina.

- 73 Mr. *Earl*, Missionary at *St. Paul's* Parish, *Chowan County*, — — } 50
 74 Mr. *Stewart*, Missionary at *St. Thomas's* Parish, *Bath Town*, — — } 50
 75 Mr. *Read*, Missionary in *Craven County*, 50
 76 Mr. *Moir*, Itinerant Missionary, 50

South Carolina.

- 77 Mr. *Garden*, Missionary at *St. Thomas's*, 30
 78 Mr. *Martyn*, Missionary at *St. Andrew's*, 30
 79 Mr. *Durand*, Missionary at *St. John's* in *Berkley County*, — — } 30

- 80 Mr. *Harrison*, Missionary at St. *James's*, } 30
Goose Creek, ——— ———
 81 Mr. *Baron*, Missionary at St. *Bartholomew's*, 30

Georgia.

- 82 Mr. *Zouberbuyler*, Missionary at *Savannah*, 50
 83 Mr. *Ottolenge*, Catechist and School- } 15
 master to the Negroes, ———

Bahama Islands.

- 84 Mr. ———, Missionary, ——— 60
 ———, as Schoolmaster, ——— 10

Total £ 3587 10 0

Barbadoes.

- 85 Mr. *Falcon*, Schoolmaster at *Codrington* } 100
College, ——— ———
 86 Mr. *Hodgson*, Usher of the School, and } 70
 Catechist to the Negroes, ———

N. B. These two Salaries are paid out of the Produce of the Plantations.

The Society allow Ten Pounds Worth of Books to each Mission for a Library, and Five Pounds Worth of pious small Tracts to every new Missionary to be distributed among their Parishioners; and other Parcels of Books, as Occasion offers, and the Society find them wanting: And the Society have received the following Accounts of their pious Labours in the Year 1759.

Newfound-

Newfoundland.

The Rev. Mr. *Langman*, the Society's Missionary at *St. John's Town*, writes in his Letter of *November* the 14th, 1759, that his Congregation is very regular and constant in their Attendance at Church, and that the Number of his Communicants increases, and he had baptized forty-five Children there within the Year. In the Beginning of the Summer he made a Visit to the good People of *Placentia*, about 200 Miles to the Southward of *St. John's Town*, in Obedience to the Commands of the Society, and officiated two *Sundays* in a little Chapel belonging to Major *Hamilton*, and baptized in and about *Placentia* fifty Persons, some of them forty, some thirty, and some twenty Years of Age, and fifteen Infants: And after about a Month's Stay in those Parts, Mr. *Langman* was obliged to return home in the King's Schooner, which brought him to *Placentia*, there being no other Convenience for a Passage to *St. John's Town*, whither his more immediate Duty then called him: While at *Placentia* he disposed of many of the Bibles, Common Prayer-books, and pious small Tracts, where he judged they would do most good, according to the Directions of the Society; and he proposed to carry more with him, to distribute to the same good Purpose in this Spring, in his Visit to the other Southern Harbours. The Rev. Mr. *Lindsay*, the Society's Missionary at *Trinity Bay*, acknowledges, in his Letter of *October*,

tober the 25th, 1759, the Receipt of the Books sent likewise to him, some of which he had then distributed ; and promises to distribute the rest to promote Religion and Virtue, as Opportunity offers ; and he had baptized within the Year thirteen Males, and eleven Females.

Nova Scotia.

The Rev. Mr. *Breynton* and Mr. *Wood*, the Society's Missionaries at *Halifax*, acquaint the Society in a joint Letter, dated *October* the 17th, 1759, that the Town of *Halifax* being much increased in Inhabitants, Trade, and Wealth ; and the Expences of living much enhanced by the Concourse of Fleets and Armies, they presented a Memorial to Colonel *Laurence*, the Governor, requesting his Protection and Assistance in obtaining an Addition from the Inhabitants of *Halifax* to the Stipend paid them by the Society ; which the Governor was pleased to accept graciously, and upon the Receipt of a Memorial from the Inhabitants, as follows :

“ Whereas by an Act for establishing of religious Worship in this Province, the Governor
“ is requested to induct such Ministers of the
“ Church of *England* as shall be presented to
“ him for that Purpose by any Parish : We the
“ Subscribers, as Parishioners of the Church of
“ *England*, in the Town of *Halifax*, being
“ desirous, the Ministry and Constitution of the
“ Church should be duly established, and supported among us ; and having had Experience
“ of

“ *of the Labour and exemplary Conduct of the*
“ *Rev. Mr. John Breynton, and Mr. Thomas*
“ *Wood, in the Discharge of their ministerial*
“ *Functions* ; and being duly persuaded, that the
“ Induction of them to the Church and Bene-
“ fice of this Town will advance the Cause and
“ Interest of the Church of *England* among us,
“ as by Law established ; humbly present the
“ said Mr. *John Breynton* and Mr. *Thomas Wood*
“ to your Excellency to be inducted into the
“ Parish Church of the Town of *Halifax*, in
“ such Manner as to your Excellency shall seem
“ meet.

“ Signed by the Council of Justices, and all
“ the principal Inhabitants of the Town of
“ *Halifax.*”

Governor *Laurence* collated Mr. *Breynton* and Mr. *Wood* to the Benefice of St. *Paul's* Church in the Town of *Halifax*, and gave the proper Directions for their being inducted into the joint real actual Possession of the said Church, with all the Rights, Profits and Appurtenances thereto belonging.

New England.

Several worthy Gentlemen of the Town of *Cambridge*, in the Colony of *Massachusetts Bay*, Members of the Church of *England*, having petitioned the Society to grant them a Missionary, who may officiate not only to them, and the adjacent Towns, but also to such Students of
Harward

Harward College who are of the Episcopal Church, and at present are obliged at a great Inconveniency to go to *Boston* for an Opportunity of publick Worship according to the Liturgy of the Church of *England* ; and setting forth in their Petition, that the Rev. Mr. *East Apthorp* of *Boston*, Fellow of *Jesus College*, in the University of *Cambridge* in *England*, a worthy Member of the Society, and every Way well qualified for the Advancement of a Religion among them, particularly as he is already in the holy Orders of our Church, and at present in a Visit to his Friends in *Boston*, and upon their especial Application consenting to become their Missionary, if the Society should be pleased to appoint him to that Station ; the Society, out of a peculiar Regard to the Merit and approved Abilities of Mr. *Apthorp*, which will enable him very much to promote Religion and Learning in that his native Colony, hath appointed him their Missionary to the Church of *Cambridge*, in the Colony of *Massachusetts Bay*, and the Towns adjacent : And the Gentlemen of that Church, by a Letter dated *November, 20. 1759*, return their hearty Thanks to the Society for this Appointment, and promise to express their Gratitude for it, by fully coming up to, and even exceeding their Promises on that Account. They have already appropriated 300 *l. Sterling* for the Settlement of a Minister in Perpetuity ; and, as soon as they are able, will assign 100 *l.* more for the

the Purchase of Lands, and propose to build an handsome Church, and get it finished, and fit for Divine Service in the ensuing Summer ; and they will neglect nothing in their Power, to approve themselves deserving of the Patronage of the Society. And Mr. *Apthorp*, who accepts of, and returns the Society his Thanks for their Appointment of him to this Mission, promises his best Endeavours to make himself as useful as may be in the important Charge he hath undertaken, and expresses his Satisfaction that the Dissenters from the Church of *England* permit the Design to go on without Molestation, and have evidenced a very moderate Spirit on this Occasion.

The Rev. Mr. *Bours*, the Society's Missionary at *Marblehead*, acquaints the Society in his Letter of *August* 20, 1759, that his Church is in a peaceable and increasing State, a good Harmony continuing to subsist between that and the Dissenters ; and many Persons of good Character had been lately added to it ; and he had baptized in his own Congregation, 53 Infants, and one Adult after proper Instruction, in the preceding half Year.

The Rev. Mr. *Mansfield*, the Society's Missionary at *Derby* in *New England*, writes also in his Letter of *July* 20, 1759, that the Dissenters in that Neighbourhood shew a better Temper towards the Church than formerly ; and by the *Notitia Parochialis* annexed to Mr. *Mansfield's* Letter, it appears, in the preceding half Year he
F had

had baptized 22 Persons, and the Number of actual Communicants in the several Places where he officiates, amounts to 169.

The Rev. Mr. *Punderson*, the Society's Itinerant Missionary in *Connecticut*, appears, from his Letter of June 28, 1759, to have exerted himself with great Diligence in his Station, having uninterruptedly, for the six Months preceding, performed Divine Service every other Lord's Day at *Newhaven*, and on the other Lord's Days, by Turns, at *Guildford*, *Brandford*, *Northford*, and *Westhaven*, besides occasional Services upon Fasts and Festivals, and his preaching on common Days of the Week at *North-haven*; and there are good Grounds to hope, he doth not labour in vain, many having been added to the Church, and its Communicants increased.

Mr. *Maclenachan*, late the Society's Itinerant Missionary to the Eastern Frontiers of the Colony of *Massachusetts Bay*, having quitted that Station, the Inhabitants of the Town of *Frankfort* in those Parts, earnestly petitioned the Society to take Compassion of them, and to send them a worthy Minister of the Church of *England* to preach the Word of God in his Room: They pleaded, that they are indeed very poor, being upon a Frontier Settlement, which they have been hitherto prevented from cultivating to Advantage, as it is exposed to the Insults of a barbarous Enemy; but they promise to contribute towards the Support of such Minister as much as they can. They have a Glebe of 200 Acres of good

good Land, which, with their Contributions in Money, will not amount to less than 20 *l.* Sterling *per Annum* ; and as soon as they enjoy the Blessing of Peace, they will build a Church, and a Parsonage House, and in the mean Time they can have *Richmond* Fort for an House for the Minister, and the Chapel belonging to it for Divine Service, and the Farm round it for a Glebe ; and they mentioned in the Conclusion of their Petition, that they were informed that Mr. *Bailey*, a prudent well-disposed young Person, would proceed to *England* for holy Orders, and offer himself to the Society for that Mission, with the Approbation of the Clergy of *Boston*, earnestly praying the Society to favour that Motion ; and Mr. *Bailey* presenting himself to the Society, with a recommendatory Letter, dated *Boston*, *December 15*, 1759, from the Rev. Dr. *Cutler*, Mr. *Caner*, Mr. *Troutbeck*, and Mr. *Apthorp*, in which they set forth, that Mr. *Bailey* had been educated at *Harward* College, and taken the Degree of Master of Arts there ; and appears to them a Person of unexceptionable Morals, prudent, grave, and uncorrupt in regard to the Christian Faith ; and they are of opinion he will prove a diligent, steady, faithful Missionary, if the Society shall think fit to receive him into their Service : The Society, out of Regard to the great Want of a Missionary on the Eastern Frontiers of *Massachusetts Bay*, and to the good Character of Mr. *Bailey*, he having been found worthy, and admitted into the holy Orders of

our Church, hath appointed him their Itinerant Missionary on the Eastern Frontiers of the Colony of *Massachusetts Bay*, in the Place of Mr. *Maclenachan*.

It appears from the preceding Paragraph, that Dr. *Cutler* was living at *Boston* on the 15th Day of *December* last, but he hath been for some Time past so much broken with Age and Infirmities, as to be rendered incapable of performing the publick Duties of his sacred Office, and therefore the worthy Members of his Church have thought proper to recommend to the Lord Bishop of *London* Mr. *James Greateon*, a worthy young Candidate for the Ministry, for holy Orders, and to be appointed Curate to Dr. *Cutler* at *Christ Church* in *Boston*, in which they have happily succeeded ; and Mr. *Greateon* is now on his Return to *Boston* with a moderate Stipend from that Congregation, and with the Promise of being taken into the Society's Service, if he shall be found worthy on the Demise of the good Rector of that Church.

New York.

The Rev. Dr. *Johnson*, President of the College of *New York*, by his Letter of *July 25, 1759*, returns the most hearty Thanks of the Governors thereof, for the Society's most generous Benefaction of 500 *l.* towards carrying into Effect the great Purpose for which they were incorporated, *viz.* the Instruction of Youth in the liberal Arts and Sciences, in hopes that this well-constituted Seminary of Learning may in
Time

Time much help forward the pious Designs of the Society, and furnish them with good and able Missionaries, Catechists, and Schoolmasters, of whom the Society are now in want, through the great Number already employed in their Service. This is the first and only Seminary for Learning in our Northern Colonies, in which a Regard is paid to the Church of *England* and its Liturgy; it being enacted by the Charter, that the President of the College shall always be a Member of, and in Communion with, the Church of *England*; and that Morning and Evening Service shall constantly be performed in the said College by the President, Fellows, Professors, and Tutors of the said College, or one of them, according to the Liturgy of the Church of *England*, as by Law established; or such a Collection of Prayers out of the Liturgy, with a Collect peculiar for the said College, as shall be approved of by the Governors of the College, which the Society are willing to believe, would sufficiently justify to their worthy Benefactors their large Donation towards the effectual Support of this College for the Education of Youth, even without the further View of the Instruction of the *Mobock* and other *Indian* Children in the Principles of Christianity; which the Society have long had much at Heart, and some Time since applied to the Government of *New York* for their Countenance and Assistance therein; and this Application was favourably received; and when it shall please God to re-
store

store to this Colony the Blessing of Peace, the Society are in great Hopes this truly Christian Design may be brought effectually to bear by these Means, which, under God, will much contribute to the breeding up those poor Children in Sobriety, and diminish in some Degree at least, if not totally eradicate that strong Propensity to immoderate drinking, so very remarkable in their Parents, and of which the baneful Effects are most visible among them, since according to the Letter of the Rev. Mr. *Ogilvie*, their Missionary from the Society, from *September 1758 to February 25, 1759*, there died fifty five Persons in the *Mohock Castle*, and more were dying, chiefly owing to their excessive drinking of spirituous Liquors. Mr. *Ogilvie* was then among them, and catechised the Children daily, and frequently called them and their Parents together for divine Worship, but found his Congregation much diminished; however he had baptized twenty White and ten *Indian* Children, and had administered the holy Communion to thirty-six Persons, of whom fifteen were *Indians*, and the Church of *Albany* the other Part of Mr. *Ogilvie's* Cure, he writes is much in the same State as usual; he continues to catechise the young People there, and celebrated the Sacrament of the Lord's Supper with sixty Persons on *Christmas* Day, and there had been baptized by himself, and the *Dutch* Minister, ninety-four White, and ten *Negroe* Children, and three Adult *Negroes* after proper Instruction,

on, from the 25th Day of *May* 1758, the Date of his preceding Letter, to the 25th Day of *February* 1759.

The Rev. Mr. *Auchmuty*, the Society's Catechist to the Negroes in the City of *New York*, acquaints the Society, by his Letter dated *July* 5, 1759, that his black Catechumens, who attend at *Trinity* Church, have increased much of late ; and he catechiseth them on *Sundays* between the Services ; and he wishes he could speak of the Increase of those Blacks that attend on his catechetical Lectures on *Fridays* at *St. George's* Church, where the Number of his White Catechumens is very considerable ; but as several young Blacks at times attend him there, he is not without the Hopes that others will follow their good Example. In the twelve Months preceding he had baptized thirty-eight Negroe Children, and three Adults, and admitted one Mulatto Female Slave, who is very remarkable for Piety, to the holy Communion. The Rev Mr. *Barclay*, *Auchmuty*, and other worthy Persons who visited the Society's School at *New York* in *May* last, certify, that they found fifty Boys taught therein on the Society's Bounty, who constantly attend the Church on Prayer Days, and Mr. *Auchmuty's* catechetical Lectures ; and at *Easter* fix Boys well instructed in the Principles of Christianity, and in Writing and Arithmetick, were discharged out of the School, and twelve more would be fit to be discharged in the ensuing Spring.

The

The Rev. Mr. *Wetmore*, the Society's Missionary at *Rye*, in the Colony of *New York*, has the Pleasure of acquainting the Society, by his Letter dated *April 7, 1759*, that a very worthy Person, a Native of *England*, but now living in *New York*, has put into his Hands six hundred Pounds of that Currency, of which he reserves to himself the Interest during his Life, and hath left by his Will four hundred Pounds more to be added to it after his Death, to purchase a convenient Glebe for the Use of the Society's Missionary at *Rye* for ever; and he hath likewise intrusted several other charitable Legacies to the Care of the Society, besides the Remainder of his Estate, for those good Purposes for which the Society is incorporated. And Mr. *Wetmore* makes not the least doubt of this good Gentleman's Perseverance in this Resolution, he having given him leave to communicate thus much to the Society, and been always extraordinarily careful in the religious Education of his Family. Whereupon the Society have returned their hearty Thanks to this most worthy Benefactor, for the 600 *l.* already given, and for his kind Intentions of his other Benefactions by his last Will, with the Assurance, that they will most religiously observe his Directions concerning them, and to the utmost of their Power fulfill the same.

The Rev. Mr. *Seabury*, the Society's Missionary at *Hempsted*, in *Long Island*, acquaints the Society in his Letter of *April 5, 1759*, that he had

had lately visited the good People of *Duchess County*, whom the Society had recommended to his Care, and found them attentive to divine Worship, and very desirous thereof, and they were labouring to qualify themselves for a Missionary with all convenient Speed, which nothing but the War prevented them from having done already : At *Hempstead*, no other Place is kept up for publick Worship, but the Church, except a Quaker's Meeting-house ; but at *Osterbay* publick Meetings are multiplied, and are frequently held by Night, by a Sect called separate Anabaptists, as they are chiefly made up by a Separation from the old Anabaptists, whose Meeting at *Osterbay* is well nigh broke up by this Separation, which hath no settled Teacher, but is frequently visited by travelling ones : From Mr. *Seabury's Notitia Parochialis*, it appears, that he had baptized thirty-one Children, and thirteen instructed Adults in the preceding twelve Months, and the Number of his Communicants is seventy-six.

New Jersey.

The Rev. Mr. *Hughes*, lately appointed by the Society upon his Petition together with the Petition of the Inhabitants of the Church of *Amboy* to succeed in that Mission their late worthy Missionary Mr. *Skinner*, deceased, having thought proper to decline that Service ; the Society upon the Receipt of a Letter from Governor *Barnard* in which he gives it as his Opinion, that it would

be of great Service to *New Jersey* in general, if the Mission of *Amboy* could be supplied with a Clergyman of good Erudition, able and willing to teach the learned Languages, have thought proper to remove the Rev. Mr. *Carter*, who was educated upon the Foundation of *Eaton School*, and afterwards at *Peter-house* in *Cambridge*, and hath the Reputation of a good Scholar, from the Mission of the *Babama Islands*, where he has done his Duty, as Missionary, with Diligence and Success for ten Years past to the Mission of *Amboy*; Mr. *Carter* having long petitioned the Society to remove him from the *Babama Islands* to some Northern Mission, in hopes of strengthening his Nerves, and of recovering his Health, which is much broke and impaired by the Heat of the *Babama Islands*.

The good People of *Amwell*, *Kingwood*, and *Reading Town* in this Colony, set forth in a Petition to the Society, that they have been for three Years past without any Opportunity for the publick Worship of God, except a few Times, that Mr. *Houdin*, the Society's Itinerant Missionary, officiated at *Amwell*; and five times last Year, and three times this Year that Mr. *Mac-kean* their Missionary at *New Brunswick* officiated at *Amwell* and *Reading Town*; and that the Number professing themselves Members of the Church of *England* is considerable, and many others, who now call themselves of some other Denominations, have declared their Readiness to promote the building of a Church, if they could
be

be supplied with a Minister of the Church of *England*; but that they are unable of themselves to support one, therefore they humbly pray the Society to assist them, and to send them a Missionary, whom they engage to furnish with a Glebe of good Land not less than forty Acres, with a convenient House, and not less than 30 *l.* Sterling *per Annum* for at least seven Years, at end of which Term they hope to be able to continue the same, or to do yet more for their Missionary; and this Petition being approved of, and recommended by Governor *Barnard*, at the Request of the Clergy of the Colony, who all of them have two or more Places, where they are obliged to officiate, and think an Itinerant Missionary is much wanted in the North Western Frontier of *New Jersey*; the Society have thought proper to appoint an Itinerant Missionary for the North Western Frontier of *New Jersey* to officiate more especially at *Amwell*, *Kingwood*, and *Reading Town*; and Mr. *Andrew Morton* of *Pennsylvania* coming over very fully recommended, by the Provost, Vice-Provost, &c. of the College of *Philadelphia*, and being likewise petitioned for by the good People of *Amwell*, *Kingwood*, and *Reading-Town*, and approved of for that Mission by Governor *Barnard*, the Society hath appointed him thereto, Mr. *Morton* having been previously found worthy of, and admitted into the holy Orders of Deacon and Priest in the Church of *England*.

The Rev. Mr. *Campbell*, Missionary at *Burlington* in *New Jersey*, acquaints the Society in his Letter of *June 20, 1759*, that he goes on with Chearfulness and Diligence in performing the Duties of his several Churches at *Burlington*, *Mount Holly*, and *Bristol*, not only by reading the publick Service, and preaching, but also by publickly catechising the Youth, and grounding them in the Principles of our holy Faith; and he hath the Satisfaction to find, that his Labour is not in vain : From *December* preceding, to that Time, he hath baptized sixteen Infants, and three Adults, after proper Instruction, and received to the holy Communion fifty Persons.

The Rev. Mr. *Houdin*, the Society's Itinerant Missionary in *New Jersey*, intreats the Society in his Letter dated *Quebeck, October 23, 1759*, that his Absence from his Mission may not bring him under their Displeasure, as he was in some Measure forced to it in Obedience to the Commands of Lord *Loudon*, and other succeeding Commanders, who depended much *on his being well acquainted with that Country*.

And after the Reduction of *Quebeck*, he asked leave to return to his Mission, but General *Murray* ordered him to stay, telling him there was no other Person could be depended on for Intelligence of the *French* Proceedings, and promised to acquaint the Society therewith ; Mr. *Houdin* adds, that he himself, as well as the Publick, hath received a great Loss by the Death of the brave General *WOLFE*, who promised to remember his Labour and Services, which are not so well known to
General

General *Murray*, but he hopes that the Society will take these Things into Consideration, and continue their Kindness to him, and he will return to his Mission in the Spring.

N. B. Mr. *Houdin* is of *French* Extraction, and formerly Superior of a Convent in *Canada*, but some Years ago became a Convert to the Church of *England*, and after some Years of Probation was appointed the Society's Itinerant Missionary in *New Jersey*, where he hath acquitted himself well in that Station, and is esteemed a worthy Missionary of considerable Learning, and irreproachable Morals.

Pennsylvania.

The Rev. Mr. *Inglis* appointed Missionary to the Church of *Dover*, acquaints the Society, by his Letter dated there, on the 31st of *August*, 1759, that after a very tedious Voyage, in which he experienced many providential Deliverances, he arrived at *Philadelphia* on the 22d Day of *June*, and after a very short Stay there to forward the Books committed to his Care to the Missionaries of the Colony, he set out for *Dover*, and got thither on the 1st Day of *July*, and found the Church there in a ruinous Condition; but it was immediately begun to be put in repair: the other two Churches within the Bounds of this Mission are new, and not quite finished; but Mr. *Inglis* hopes, they will soon be completed, each of those Congregations being large.
He

He makes it a constant Rule to catechise before the Sermon, which he finds agreeable to the People, and promises to do his best Endeavours to lead them in the true Way to eternal Life through Jesus Christ our Lord.

The Rev. Mr. *Currie*, the Society's Missionary at *Radnor*, writes in his Letter of *September 29, 1759*, that about three Months before they had put the last Hand to the finishing of a large Gallery at *St. Peter's Church*, which, with the Floor below is crowded every Time he preaches there; and they are about repairing *St. David's Church* with a Legacy of 50 *l.* left for that Purpose by a religious young Man, who died some Time ago. According to Mr. *Currie's Notitia Parochialis*, he had baptized one hundred and eighty-seven Infants, and six Adults, after proper Instruction, within the preceding twelve Months, and the Number of his Communicants is eighty-seven.

The Rev. Mr. *Neill*, the Society's Missionary to the Church of *Oxford*, removed on Account of Health, at his own Request, from the Church of *Dover* to this of *Oxford*, acquaints the Society, that after a Year's Trial, he finds his Labour far from being lost; from an irregular Congregation greatly reduced through various Causes, they began to be regular, uniform and numerous; many, that had left it, being returned to it, and new ones added; so that the Church is generally crowded with People of almost all Denominations on the Lord's Day, when, to the other Duties of it, he adds catechising the Children: the Church, which

which had only Benches, was then pewing, and he believed the Church of *Whitemarsh* would soon follow the Example. This poor Gentleman writes farther, that on *Sunday* the 28th of *October*, while he was officiating at Church, he had the very great Misfortune to have his House and most valuable Effects burnt, not being able to come Time enough to save many of them, and but very few of his Books ; and two of his Children very narrowly escaped the Flames. This most unhappy Accident having greatly distressed Mr. *Neill* and his Family, they having saved scarce any of their Cloaths but those on their Backs, and being forced to shelter themselves in a neighbouring House, the Society, out of Compassion to this worthy Missionary's very pressing Necessities have given him for their Relief 30 *l.* which they hope the generous Benefactors to this Society will not think improperly bestowed.

The Rev. Mr. *Barton*, the Society's Itinerant Missionary in this Colony, in his Letter of *June* 8, 1758, wrote, that the young Men within his Mission had offered to take up Arms in Defence of their Country, and attend General *Forbes*, provided Mr. *Barton* would go with them as their Minister, to which he had consented ; and he hoped he should not be blamed by the Society for it ; and lately by his Letter of *December* 21, 1759, he further informs the Society, that in Pursuance of that Resolution, on the 8th Day of *July*, 1758, he wrote a Letter to General *Forbes*, then at *Carlisle*

liste in that Province, within Mr. *Barton's* Mission, in which he took the Liberty to acquaint that General, that a great Number of the Forces under his Command were of the Communion of the Church of *England*, but without any Chaplain of that Church ; and therefore he (Mr. *Barton*) was prompted by Duty, Inclination, and every good Motive to attend them ; and he had nothing in view but the Honour of the Church, the good of those People, and the Discharge of his Trust to the venerable Society, which had appointed him their Missionary in those Counties ; and this Letter the General was pleased to answer by his Letter dated *Carlisle, July 9, 1758*, that he was sorry to find the Troops of the Communion of the Church of *England* were not provided with a Clergyman of their own Profession, and in consequence of Mr. *Barton's* laudable Zeal for his King and Country, and of his truly commendable Inclination of discharging his ministerial Duty to the Troops of the Episcopal Persuasion under his Command, the General invites and authoriseth him by that Letter to the Discharge of all ministerial Functions belonging to a Clergyman of the Church of *England* among the Troops under the General's Command ; and he thereby orders and requires all and sundry to pay all Reverence and Respect to him, and the reverend Function he is invested with, and assures him, that at all Times, and in all Places the Clergymen, and those of the Persuasion of the Church of *England* should always be properly encouraged

North Carolina.

This Province hath sustained a considerable Loss this Year by the Death of the Rev. Mr. *Clement Hall*, for some Years the Society's Itinerant Missionary therein : Mr. *Hall* was a Native of *England*, but went over to *North Carolina*, and settled in *Perquiman's* County, and was put into the Commission of the Peace, and for several Years, there being no settled Minister of the Church of *England* in that County, he officiated as a publick Reader on the Lord's Day, out of pure Zeal and Regard for Religion : and in the Year 1743 he came from thence with the fullest Testimonials of his good Life and Conversation from the chief Gentlemen of the Province, and offered himself to the Society, to become a Missionary in their Service ; and upon his being found qualified for, and admitted into the holy Orders of our Church, the Society ac-

H

cepted

cepted of his Service, and appointed him one of their itinerant Missionaries in *North Carolina*, wherein from the Year 1744 to the Year 1755 (according to his Letter of *June 5, 1755*) he travelled more than 2000 Miles one Year with another in the Propagation of the Gospel, and his Health was so far impaired by this, that he could not hope to last long, unless the Society, in consideration of his Age and Services, would be pleased to appoint him a settled Parochial Minister to the Church of *St. Paul* in *Chowan* County, which is itself a very extensive Parish, comprehending that whole County; and besides the Church of *Edenton*, hath several Chapels within it. This Request of this deserving and very diligent Missionary the Society thought proper to grant; and in his Letter of Thanks, dated *Nov. 1, 1756*, he acquaints the Society, that he had from his Entrance into their Service, as Itinerant Missionary to that Time, baptized in the whole above 9000 Persons; and notwithstanding his being now become a settled Parochial Minister, he would embrace every Opportunity in his Power of visiting and officiating, where there was no Minister; and he fully made good his Promise; for in every Letter of his half yearly Correspondence in obedience to the standing Rules of the Society, he mentions his visiting and officiating in several Parts of his former Itinerant Mission, and particularly in his last Letter of *June 5, 1758*, he writes, that he had in that preceding half Year officiated to three Congregations

gations in the Parishes of *Berkley* and of *St. John*, and baptized fifteen of their Children; and that within the twelve Months preceding he had baptized two hundred and eighty-two Persons; that upon the whole it is no excessive Computation, that this good and most laborious Missionary baptized *Ten Thousand Persons* from his first Entrance on his Mission in 1743 to the Time of his Death in *January* 1759, when he left a Wife and six Children not quite in distress, but in very narrow Circumstances, Mr. *Hall* having had the great Misfortune to have his House burnt down in *December* 1755, with all his Furniture, his Cloaths and Books, to the Value of more than 300 *l.* Sterling; and the Society, out of Compassion, granted him 30 *l.* by way of Relief to his pressing Wants, and a new Library for the Mission; and now out of regard to his good Deserts they have ordered his Salary to be paid up to the End of the Quarter in which he died, and half a Year's Salary more (25 *l.*) to be given to his Wife and Children.

Governor *Dobbs* writes an Account of Mr. *Hall's* Death, in his Letter of *February* 6, 1759, and recommends the Rev. Mr. *Daniel Earl* to succeed Mr. *Hall* in the Church of *St. Paul's* in *Chowan's* County, at the Request of the principal Inhabitants of the Parish, he being a Clergyman, that has behaved well, and given universal Satisfaction to the Parish in officiating during Mr. *Hall's* Sickness, and by an unexceptionable Life recommended the good Doctrine which he

H 2

preached;

preached; and therefore the Society have received him gladly into their Service, and appointed him their Missionary to the Church of *St. Paul* in *Chowan* County.

The worthy Governor writes further, that he had provided a better Provision than heretofore for the Parochial Clergy; every Parish being obliged to pay to their Minister 100 *l.* that Currency, and 20 *l.* more in lieu of a Glebe, which, when Paper Currency shall be at no discount, will, in the whole, amount to about 90 *l.* Sterling, which he hopes will encourage some more Episcopal Clergymen to come among them, there being not above eight such at that Time in the whole Province, computed to contain within it 80,000 white Inhabitants, who are daily increasing, and are pestered with Itinerant Sectary Preachers. There are no Letters arrived this Year, either from Mr. *Stewart*, the Society's Missionary at *Bath Town*, or from Mr. *Read*, the Society's Missionary in *Craven* County; but Governor *Dobbs*, in his Letter particularly mentions Mr. *Stewart*, as being very diligent in his Duty, and well liked by his Parishioners, and maintaining a general good Character. Mr. *Moir*, the Society's Itinerant Missionary writes in his Letter of *April* 12, 1759, that from the 27th of *October* preceding, he had baptized to that Time two hundred and sixty-five Whites and twenty Blacks; and again in his Letter of *October* 16, 1759, that he had baptized two hundred and forty-eight Whites, and twenty-one Blacks, so
that

that in the preceding twelve Months he had baptized five hundred and fifty-four Persons; and within the same Space of Time he celebrated the holy Communion in many Places with a large Number of well-disposed Persons.

South Carolina.

The Rev. Mr. *Clarke*, Rector of the Church of St *Philip*, in *Charles Town* having quitted that Station, and returned to *England*, his Successor in that Church, the Rev. Mr. *Smith* very obligingly offers his Service in a Letter to the Society, dated *Charles Town*, July 25, 1759, to transact any Affairs, they shall please to employ him in in this Province; and particularly in supervising the School for the Education of the Negroes in *Charles Town*, which is under his more immediate Care, and continues to go on with good Success, there being between fifty and sixty Negroe Children, among whom Bibles, Common Prayer Books, &c. will do much good; a Number of them, to the Value of 5 *l.* the Society have given Directions to be sent to Mr. *Smith*, with their Thanks for his very obliging Letter.

The Rev. Mr. *Harrison*, the Society's Missionary at St. *James's Goose-Creek* in *South Carolina*, acquaints the Society in his Letter, dated May 12, 1759, that the State of his Parish is this, there are about two hundred Families resident in a Tract of Land one hundred and eighty Miles in Length, and from ten to fourteen Miles in Breadth;

Breadth ; and his Congregation generally consists of about one hundred and fifty Whites, and from fifty to sixty Negroes ; and that about sixteen Miles from the Church, at a Place called *Wassam-saw*, are eight Families settled in a Neighbourhood of a Chapel, where he officiateth five or six times in a Year. According to Mr. *Harrison's Notitia Parochialis*, he had baptized fourteen Children, and nine Adults in the preceding Year ; and his Communicants consist of thirty-one white, and twenty-six Negroe Persons.

The Rev. Mr. *Martyn*, the Society's Missionary at St. *Andrew's* Parish, acquaints the Society, in his Letter dated *January 1, 1760*, that the Number of his Communicants is increased, and he had lately baptized two Adults after proper Instruction, that had been trained up among the Anabaptists. And in the last Summer he took a Journey into the back Parts of the Province, and found many of the Inhabitants, educated in the *Christian* Principles, sunk into a State of the grossest Ignorance for want of a settled Minister among them, and he endeavoured to instruct them, and baptized a Number of their Children. In this Progress, which took Mr. *Martyn* up a Month, he went as far as *Augusta* in *Georgia*, and officiated twice there to a very crowded and decent Congregation.

The Rev. Mr. *Langborne*, the Society's Missionary at St. *George's* Parish, having for four Years been severely afflicted with Sicknes, and seized in the Year 1756 with a Complication of Disorders,

orders, which deprived him of the Use of his Limbs, found himself obliged to resign that Mission, and come to *England* to try the Effects of his native Air for his Recovery ; and he brought with him good Testimonies of his Care of his Mission ; but that poor Clergyman still continues destitute of the Use of his Limbs, in very low Circumstances, with a Wife and two Children. The Vestry of *St. George's Church* have petitioned the Society for a Successor to Mr. *Langborne* ; but the Society, upon mature Consideration, are of opinion, that as by an Act of the Assembly of *South Carolina*, 100*l.* Sterling *per Annum* is allowed by the Province to the officiating Ministers in every Parish, in which no Mission is settled, it will best answer the good Purposes of the Society not to fill up the Missions in this Province as they become vacant, but to proceed to erect new Missions in such Places as through the Poverty of the Inhabitants stand very much in need of their charitable Assistance.

But at the same Time not to neglect *South Carolina* in such religious Matters as really want the Society's Assistance : They have assisted the Rev. Mr. *Immer*, a *Swiss* Clergyman, that lately arrived in *England*, and hath been ordained Deacon and Priest in the Church of *England*, in order to go and officiate as such with the Licence of the Lord Bishop of *London* to the Church of *Purrysberg* in this Province, composed of *French* and *German* Protestants, the Languages of whom

whom he understands and is to officiate in ; the Expences of himself and of his Family from *Switzerland* to *England*, and of his necessary Stay here having so far exhausted his small Stock of Money, that without the charitable Aid of the Society he was utterly unable to proceed on his Voyage thither.

Georgia.

The Rev. Mr. Zouberbuyler, the Society's Missionary at *Savannah*, writes in his Letter of *April* 14, 1759, that by Act of Assembly the Sum of 300 *l.* Sterling hath been granted to repair the Church of *Savannah*, and that the worthy Governor had found Means to add near 100 *l.* more. He is likewise about raising a Sum to build a commodious House for a Schoolmaster and School ; a Salary of 45 *l.* *per Annum* for the School-master being already provided for three Years ; and by his Letter of *September* 4, 1759, he returns Thanks for the religious Books he had then lately received from the Society, and says he had distributed them where he thought they would do most good, and begs a farther Supply for many others who are not able to purchase them, which the Society have granted, and ordered to be sent to him by the first Opportunity.

☞ The Society, from their first Institution, taking into their serious Consideration the absolute Necessity there is, that those Clergymen, who shall be sent abroad, should be duly qualified for the

the Work to which they are appointed, desires every one who recommends any Person to them for that Purpose, to testify their Knowledge, as to the following Particulars :

1. The Age of the Person.
2. His Condition of Life, whether single or married.
3. His Temper.
4. His Prudence.
5. His Learning.
6. His sober and pious Conversation.
7. His Zeal for the Christian Religion, and Diligence in his holy Calling.
8. His Affection to the present Government.
9. His Conformity to the Doctrine and Discipline of the Church of *England*.

And the Society doth now request, and earnestly beseech all Persons concerned, that they recommend no Man out of Favour or Affection, or any other worldly Consideration, but with a sincere Regard to the Honour of Almighty God and our blessed SAVIOUR ; as they tender the Interest of the Christian Religion, and the Good of Men's Souls.

And the Society particularly desire their Friends in *America* to be so just to them, when any Person appears there in the Character of a Clergyman of the Church of *England*, but by his Behaviour disgraces that Character, to examine as
I far

far as may be into his Letters of Orders, his Name and Circumstances, and to inspect the public List of the Names of the Missionaries of this Society, published annually with the Abstract of their Proceedings; and the Society are fully persuaded it will appear, that such unworthy Person came thither without their Knowledge; but if it should happen, that any such should come thither from them, they intreat their Friends in *America*, in the sacred Name of Christ, to inform them, and they will *put away from them that wicked Person*.

The Receipts and Payments on the General Account of the Society for the Year past, stood thus at the Audit of the Society on *January 31, 1760*.

R E C E I P T S.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
By Ballance in the Hands of the Treasurer on the 31st Day of <i>January 1759</i> ———	1108	5	5 $\frac{3}{4}$
By Benefactions and Legacies in the Year 1759 ———	1676	13	0 $\frac{1}{4}$
By Subscriptions of Members of the Society ———	723	7	6
By Rent from Tenants, and Di- vidends in the publick Funds }	952	19	2

Total 4461 5 1 $\frac{1}{2}$

P A Y.

P A Y M E N T S.

By Salaries to Missionaries, Catechists, School-masters, and the Officers of the Society	l.	s.	d.
	3464	3	0
By Books, Gratuities to Missionaries, and other accidental Charges	557	3	8
By the Maintenance and Education of the two Negroe Youths under the Care of the Rev. Mr. Moore	89	5	6 $\frac{1}{2}$

Total £ 4120 12 2 $\frac{1}{2}$

Ballance in the Hands of the Treasurer on the General Account of the Society on the 31st Day of January, 1760

340 12 11

B A R B A D O E S.

The Society had the Pleasure to be informed by their Letters from *Codrington* College, that the Rev. Mr. *Hodgson*, appointed by them Usher to their School there, arrived in *April* last; and he himself writes in his Letter of *June* 7, that he found his Situation at *Codrington* College very agreeable, and he was particularly happy in the Friendship of the Rev. Mr. *Falcon*, the Society's Schoolmaster, with whom he would chearfully co-operate in instructing the Scholars and in every

other good Design. And Mr. *Falcon*, in his Letter of *July 4*, expresses himself much pleased with the amiable and useful Qualities of Mr. *Hodgson*, and hopes they shall live together with much Harmony and Satisfaction, and discharge their proper Duties to the full Satisfaction of the Society, which hath received the additional Pleasure this Year of having Mr. *Richard Harris*, (one of the first Scholars entered upon the Foundation of *Codrington College*,) been found worthy of, and admitted into the holy Orders of our Church, and licensed by the Lord Bishop of *London* to exercise his sacred Functions in the Island of *Barbadoes*.

The Receipts and Payments on the Account of *Codrington College*, and of the Plantations in *Barbadoes*, with the clear Profits of which the College is endowed, stood thus for the Year past, at the Audit on the 31st Day of *January 1760*.

R E C E I P T S.		<i>l.</i>	<i>s.</i>	<i>d.</i>
By Ballance on the last Account	}	13	10	18
in the Hands of the Treasurer on the 31st Day of <i>January</i> , 1759				
By Sale of Sugars imported from <i>Barbadoes</i> in the Year 1759	}	27	62	0
				1

By

By one Year's Dividend on	l.	s.	d.
1100 l. Old South Sea An-	48	0	0
nuity Stock, due October 10,			
1759			
Total £.	4120	18	3 $\frac{1}{4}$

PAYMENTS.

By Disbursements for <i>Codrington</i>	1126	8	3
College, and the Plantations,			
and for Salaries to the Officers			
and Servants			
By Purchase of 500 l. Old South	435	12	6
Sea Annuity Stock			
Total £.	1562	0	9
Ballance in the Hands of the	2558	17	6 $\frac{3}{4}$
Treasurer on the 31st Day of			
January, 1760			

The following new Members of the Society were elected in the Year 1759, to assist and promote the pious Designs of the Society with their good Counsel and Subscriptions.

The Rev. *Hugh Thomas*, D. D. Dean of *Ely*.

The Rev. *Robert Lamb*, L. L. D. Dean of *Peterborough*.

The Rev. *Christopher Wilson*, D. D. Canon Residentiary of *St. Paul's*.

The

The Rev. *William Smith*, D. D. Provost of the
College of *Philadelphia*, in *Pennsylvania*.

The Rev. *John Nicols*, D. D. Prebendary of *Ely*.

The Rev. *James Hallifax*, D. D. Vicar of *Ewell*
in *Surrey*.

The Rev. *John Richards*, D. D. Rector of *Coyty*,
in *Glamorganshire*.

The Rev. *John Morgan*, B. D. Precentor of St.
David's.

The Rev. *Henry Vane*, M. A. Prebendary of
Durham.

The Rev. *Philip Bearcroft*, M. A, Rector of
Horsebeath in *Cambridgeshire*.

Mr. *St. George Talbot* of *New York*.

Mr. *George Hayter* of *London*.



A LIST of the
MEMBERS

O F

*The SOCIETY for the Propagation of the
Gospel in Foreign Parts.*

A.

THE Right Reverend *Robert* Lord Bishop
of *St. Asaph*.

Fisfield Allen D. D. Archdeacon of *Middlesex*.

Thomas Archer M. A. Prebendary of *St. Paul's*.

Francis Astry D. D. Treasurer of *St. Paul's*.

Francis Ascough D. D. Prebendary of *Winchester*.

William Ayerst D. D. Prebendary of *Canterbury*.

Mr. *Charles Ward Apthorp*, of *New York*, Merchant.

Mr. *John Apthorp*, of *London*, Merchant.

Mr. *James Apthorp*, of *Boston*, Merchant.

East Apthorp, M. A.

THE

B.

THE Right Honourable *William* Earl of
Bath.

The Right Reverend *Edward* Lord Bishop of
Bath and *Wells*.

The Right Reverend *John* Lord Bishop of
Bangor.

The Right Reverend *Philip* Lord Bishop of
Bristol.

Sir *John Barnard* Knt. Alderman of *London*.

The Honourable *Francis Barnard*, Esq; Gover-
nor of the Province of *Massachusetts Bay* in
New England.

Edward Ballard D. D.

Samuel Barton M. A.

Mr. *Solomon Barton*, Merchant.

Cutts Barton D. D.

John Bradstreet Esq; Lieutenant Colonel.

Joseph Forster Barham Esq;

Philip Bearcroft M. A.

George Berkeley Esq;

John Berriman M. A.

John Berney D. D. Archdeacon of *Norwich*.

William Best D. D.

Calverley Bewicke Esq;

Thomas Birch D. D.

Thomas Blackwell M. A.

Mr.

Mr. Ebenezer Blackwell.

Jonathan Blenman Esq; Attorney-General in Barbadoes.

Robert Bolton LL. D. Dean of Carlisle.

Peniston Booth D. D. Dean of Windsor.

William Bowles M. A. Fellow of Winchester College.

William Brakenridge D. D.

Robert Breton M. A. Archdeacon of Hereford.

Henry Burrough M. A.

Joseph Browne D. D. Chancellor of Hereford.

Daniel Burton, D. D. Chancellor of the Diocese of Oxford.

John Burton D. D. Fellow of Eaton College.

Thomas Burton D. D. Archdeacon of St. David's.

C.

THE most Reverend *Thomas* Lord Archbishop of *Canterbury*.

The most Reverend *Michael* Lord Archbishop of *Cashel*.

The Right Reverend *Richard* Lord Bishop of *Carlisle*.

The Right Reverend *Edmund* Lord Bishop of *Chester*.

The Right Reverend *William* Lord Bishop of *Chichester*.

The Honourable *George Clinton* Esq; Admiral of the White.

Sir *John Cross* Bart.

John Chapman D. D. Archdeacon of *Sudbury*.

K

Andrew

Angel Chauncey D. D. Prebendary of *Salisbury*.
John Castelman M. A. Prebendary of *Bristol*.
Timothy Collins M. A. Canon Residentiary of
Wells.
Mr. John Cobb.
Edward Cobden D. D. Archdeacon of *London*.
John Cookesey M. A.
Charles Walter Congreve A. M. Archdeacon of
Armagh.
Allen Cowper M. A.
John Craven, M. A.
Samuel Creswick D. D. Dean of *Wells*.
Lewis Crusius D. D. Prebendary of *Worcester*.

D.

THE most Reverend *Charles* Lord Arch-
 bishop of *Dublin*.
 The Right Honourable *William* Earl of *Dart-*
mouth.
 The Right Reverend *Richard* Lord Bishop of
Durham.
 The Right Reverend *Anthony* Lord Bishop of
St. David's.
 The Honourable *Wriothefley Digby* Esq; LL. D.
 The Honourable *Arthur Dobbs* Esq; Governor
 of *North Carolina*.
John Dalton D. D. Prebendary of *Worcester*.
Richard Dalton Esq;
Christopher Dawson Esq;
Peter d'Espaignol Esq;
John Denne D. D. Archdeacon of *Rocheſter*.
Samuel

Samuel Dickens D. D. Prebendary of *Durham*.
George Dixon, D. D.
Thomas D'oyly D. D. Archdeacon of *Lewis*.
Thomas Drake D. D.
Philip Duval LL. B.
Robert Dinwiddie Esq;

E.

TH E Right Reverend *Mathias* Lord Bishop
of *Ely*.
The Right Reverend *George* Lord Bishop of
Exeter.
John Emerson M. A.
Vigerus Edwards Esq;
Jucks Egerton M. A.
Sloan Elsemere D. D.
George Errington Esq; Sheriff of *London*.
John Ewer D. D. Canon of *Windsor*.

F.

Frederick *Frankland* Esq;
John Fountayne D. D. Dean of *York*.
William Freind D. D. Canon of *Christ's Church*
Oxon.
Tobias Frere Esq;
Thomas Edwards Freeman Esq;
The Rev. Mr. *Folds*.

G.

THE Right Honourable *John* Earl *Granville*.

Henry Galley D. D. Prebendary of *Glocester*.

William Geekie D. D. Archdeacon of *Glocester*.

Edmund Gibson M. A. Precentor of *St. Paul's*.

John Griffith D. D. Prebendary of *Canterbury*.

Mr. *Benjamin Goodison*.

John Gooch M. A. Prebendary of *Ely*.

Francis Gosling Esq; Alderman of *London*.

David Gregory D. D. Dean of *Christ Church Oxon*.

Thomas Greene D. D. Dean of *Salisbury*.

Blinman Gresley M. A.

H.

THE Right Honourable *George Montagu Dunk*, Earl of *Halifax*.

The Right Reverend *James* Lord Bishop of *Hereford*.

Sir *Thomas Harrison* Knt. Chamberlain of *London*.

Hugh Hall, of *Boston* in *New England*, Esq;

James Hallifax D. D.

Gabriel Hanger Esq;

George Harrison, of the City of *New York*, Esq;

Bartholomew Hammond Esq;

Benjamin Hayes Esq;

Mr.

Mr. *George Hayter.*

John Head D. D. Archdeacon of *Canterbury.*

William Herring D. D. Dean of *St. Asaph.*

Thomas Herring M. A.

Samuel Holcomb D. D. Prebendary of *Canterbury.*

Richard Hotchkis M. A.

Joseph Hudson Esq; Major General.

William Hugessen Esq;

Christopher Hussy D. D.

William Hutton M. A.

I.

SIR *Edmund Isham* Bart.

Stephen Theodore Janssen Esq; Alderman of
London.

Charles Jenner D. D. Archdeacon of *Huntingdon.*

Laurence Jackson A. M.

Samuel Johnson D. D. President of the College for
the Education of Youth in the City of *New York.*

K.

THE Right Honourable *Thomas* Earl of
Kinnoul.

Anthony Keck, Serjeant at Law.

L.

THE Right Reverend *Thomas* Lord Bishop
of *London.*

The Right Reverend *John* Lord Bishop of
Lincoln. The

The Right Reverend *Frederick* Lord Bishop of
Lichfield and *Coventry*.

The Right Reverend *William* Lord Bishop of
Londonderry.

John Lynch D. D. Dean of *Canterbury*.

Charles Lyttelton LL. D. Dean of *Exeter*.

John Lawrey M. A. Prebendary of *Rochester*.

William Lloyd M. A.

M.

THE Right Reverend *Henry* Lord Bishop of
Meath.

The Right Honourable *Charles* Lord *Maynard*.

Margaret Professor of Divinity, *Oxon*.

Margaret Professor of Divinity, *Cambridge*.

Alexander Macaulay Esq;

Robert Markham D. D. Prebendary of *Durham*.

Offory Medlicot M. A. Chaplain in Ordinary to
His Majesty.

John Frederick Miede D. D. Protestant Eccle-
siastical Counsellor to the Elector *Palatin*.

Jeremiah Milles D. D. Precentor of *Exeter*.

John Myonnet M. A.

Charles Moss D. D. Archdeacon of *Colchester*.

Roger Moystyn M. A.

Thomas Moore D. D.

John Moore M. A.

Dr. *Moreton*.

John Morgan, B. D. Precentor of *St. David's*.

Thomas Morison M. A.

N.

THE most Noble *Thomas Holles* Duke of
Newcastle.

The Right Reverend *Thomas* Lord Bishop of
Norwich.

Stephen Niblet D. D. Warden of *All Souls* College
in *Oxford.*

Gerard Neden D. D.

Thomas Newton D. D. Prebendary of *Westminster.*

Samuel Nicolls LL. D. Master of the *Temple.*

John Nicoll D. D. Prebendary of *Westminster.*

John Nicols D. D. Prebendary of *Ely.*

O.

THE Right Reverend *John* Lord Bishop of
Oxford.

The Honourable *James Oglethorpe* Esq; Lieute-
nant General.

P.

THE Right Reverend *Richard* Lord Bishop
of *Peterborough.*

The Right Honourable Sir *Thomas Parker*, Lord
Chief Baron of the *Exchequer.*

Sir *John Philipps* Bart.

Thomas Pardo D. D. Principal of *Jesus* College
Oxon.

Vincent Perronet M. A.

The

The Reverend *James Perard* M. A. Chaplain to
the King of *Prussia*.

Charles Plumtree D. D. Archdeacon of *Ely*.

Edward Poole M. A. Prebendary of *Brecknock*.

John Potter D. D. Archdeacon of *Oxford*.

John Pownal Esq;

The Hon. *Thomas Pownal*, Esq; Governor of
South Carolina.

R.

T H E Right Reverend *Zachary* Lord Bishop
of *Rockester*, and Dean of *Westminster*.

Sir *Thomas Robinson* Bart.

Thomas Rawlinson Esq; Alderman of *London*.

Thomas Randolph D. D. President of *Corpus Christi*
College in *Oxford*.

Regius Professor of Divinity, *Oxon*.

Regius Professor of Divinity, *Cambridge*.

John Richards, D. D.

William Richardson D. D. Master of *Emanuel*
College, *Cambridge*.

Dr. *Nicolas Robinson*.

William Robinson Esq;

Mr. *John Ross* of *Philadelphia*.

John Rutherford M. A.

S.

T H E Right Reverend *John* Lord Bishop of
Salisbury.

The Honourable *William Skirley* Esq; Governor
of the *Bahama Islands*. *Samuel*

Samuel Salter D. D. Preacher at the Charter-house.

Erasmus Sanders D. D. Prebendary of Rochester.

George Sayer D. D. Archdeacon of Durham.

William Simpson D. D.

Jonathan Shipley LL. D. Canon of Christ-Church, Oxford.

William Smith D. D. Provost of the College for the Education of Youth in the City of Philadelphia.

Thomas Spateman M. A. Prebendary of St. Paul's.

Samuel Squire D. D. Archdeacon of Bath.

Henry Stebbing D. D. Chancellor of Salisbury.

Samuel Stedman D. D. Prebendary of Canterbury.

Mathew Stewart of N. London, Merchant.

Adlard Squire Stukeley Esq;

Joseph Sims M. A. Prebendary of St. Paul's.

T.

SIR *John Thorold* Bart.

William Talbot M. A.

Thomas Tanner D. D. Prebendary of Canterbury.

Mr. *St. George Talbot*.

John Tattersall M. A.

John Taylor LL. D. Chancellor of Lincoln.

Edmund Tew D. D.

Thomas Tipping M. A.

John Thomlinson M. A.

Mr. *John Thomlinson*, Merchant.

Mr. *John Thomlinson*, jun. Merchant.

James Torkington M. A.

L

John

Hugh Thomas, D. D. Dean of *Ely*.
John Thomas D. D. Prebendary of *Westminster*.
John Thornton Esq;
John Torriano Esq;
Chauncey Townshend Esq;
Thomas Townson B. D.
James Tonsal D. D. Treasurer of *St. David's*.
Mr. Barlow Trecothick, Merchant.
Jostab Tucker D. D. Dean of *Gloucester*.

V.

*P*hilip de Valois M. A.
Henry Vane M. A. Prebendary of *Durham*.
Abbot Upsker M. A.

W.

*T*HE Right Reverend *James* Lord Bishop of
Worcester.
The Right Reverend *Richard* Lord Bishop of
Waterford.
The Honourable *Benning Wentworth* Esq; Go-
vernor of *New Hampshire* in *New England*.
Francis Walwyn D. D. Prebendary of *Canter-*
bury.
Henry Waterland LL. B. Prebendary of *Bristol*.
John Waugh D. D. Dean of *Worcester*.
Mr. John Wilberfoss, Merchant.
Christopher Wilson D. D. Canon Residentiary of
St. Paul's.
Thomas Williams of *Mertbyr*, Prebendary of
Brecknock.
John Wills M. A.

Mr.

Mr. John Willis.

Edward Wilson M. A.

Thomas Wilson D. D. Prebendary of Westminster.

Granville Wheeler M. A.

Samuel Wolley M. A. Prebendary of Gloucester.

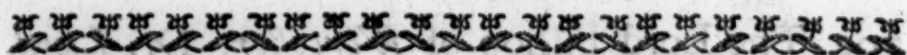
Y.

THE most Reverend *John Lord Archbishop*
of *York.*

Francis Yarborough D. D. Principal of Brazen-
Nose College, Oxford.

Edward Yardley B. D. Archdeacon of Cardigan.

Edward Younge LL D. Chaplain in Ordinary to
His Majesty.



LADIES Annual Subscribers.

THE Honourable *Mrs. Shirley.*

Miss Cordelia Bright.

Mrs. Cotton of Etwall in Derbyshire.

Mrs. Apthorp of Hatton Garden.

A LIST of the
BISHOPS, DEANS, &c.

Who have PREACHED before

*The SOCIETY for the Propagation of the
Gospel in Foreign Parts.*

Anno

1701 **T**HE Reverend Dr. *Willis*, Dean of
Lincoln.

1702 The Lord Bishop of *Worcester*, Dr. *Lloyd*,
not printed.

1703 The Lord Bishop of *Sarum*, Dr. *Burnet*.

1704 The Lord Bishop of *Lichfield* and *Coven-*
try, Dr. *Hough*.

1705 The Lord Bishop of *Chichester*, Dr. *Wil-*
liams.

1706 The Lord Bishop of *St Asaph*, Dr. *Beve-*
ridge.

1707 The Reverend Dr. *Stanley*, Dean of *St.*
Asaph.

1708 The Lord Bishop of *Chester*, Sir *William*
Dawes.

1709 The Lord Bishop of *Norwich*, Dr. *Trimnel*.

1710 The Lord Bishop of *St Asaph*, Dr. *Fleetwood*.

1711

- 1711 The Reverend Dr. *Kennet*, Dean of *Peterborough*.
1712 The Lord Bishop of *Ely*, Dr. *Moore*.
1713 The Reverend Dr *Stanhope*, Dean of *Canterbury*.
1714 The Lord Bishop of *Clogher*, Dr. *Asb*.
1715 The Reverend Dr. *Sherlock*, Dean of *Chichester*.
1716 The Reverend Mr. *Hayley*, Canon Residentiary of *Chichester*.
1717 The Lord Bishop of *Hereford*, Dr. *Bisse*.
1718 The Lord Bishop of *Lichfield* and *Conventry*, Dr. *Chandler*.
1719 The Lord Bishop of *Carlisle*, Dr. *Bradford*.
1720 The Reverend Dr. *Waddington*.
1721 The Lord Bishop of *Bristol*, Dr. *Bolter*.
1722 The Reverend Dr. *Waugh*, Dean of *Gloucester*.
1723 The Lord Bishop of *Ely*, Dr. *Greene*.
1724 The Lord Bishop of *St. Asaph*, Dr. *Wynn*.
1725 The Lord Bishop of *Gloucester*, Dr. *Wilcocks*.
1726 The Lord Bishop of *Norwich*, Dr. *Leng*.
1727 The Lord Bishop of *Lincoln*, Dr. *Reynolds*.
1728 The Lord Bishop of *Hereford*, Dr. *Egerton*.
1729 The Reverend Dr. *Pearce*.
1730 The Reverend Dr. *Denne*, Archdeacon of *Rochester*.

- 1731 The Reverend Dr. *Berkeley*, Dean of *Londonderry*.
1732 The Lord Bishop of *Lichfield* and *Conventry*, Dr. *Smallbrooke*.
1733 The Reverend Dr. *Maddox*, Dean of *Wells*.
1734 The Lord Bishop of *Chichester*, Dr. *Hare*.
1735 The Reverend Dr. *Lynch*, Dean of *Canterbury*.
1736 The Lord Bishop of *St David's*, Dr. *Clagget*.
1737 The Lord Bishop of *Bangor*, Dr. *Herring*.
1738 The Lord Bishop of *Bristol*, Dr. *Butler*.
1739 The Lord Bishop of *Gloucester*, Dr. *Benson*.
1740 The Lord Bishop of *Oxford*, Dr. *Secker*.
1741 The Reverend Dr. *Stebbing*, Chancellor of *Sarum*.
1742 The Lord Bishop of *Chichester*, Dr. *Mawson*.
1743 The Lord Bishop of *Landaff*, Dr. *Gilbert*.
1744 The Reverend Dr. *Bearcroft*, Secretary of the Society.
1745 The Lord Bishop of *Bangor*, Dr. *Hutton*.
1746 The Lord Bishop of *Lincoln*, Dr. *Thomas*.
1747 The Lord Bishop of *St Asaph*, Dr. *Lisle*.
1748 The Reverend Dr. *George*, Dean of *Lincoln*.
1749 The Lord Bishop of *St David's*, Dr. *Trevor*.
1750 The Lord Bishop of *Peterborough*, Dr. *Thomas*.
1752 The Lord Bishop of *Carlisle*, Dr. *Osbaldiston*.

- 1753 The Lord Bishop of *Landaff*, Dr. *Cresset*.
1754 The Lord Bishop of *St Asaph*, Dr. *Drummond*.
1755 The Lord Bishop of *Norwich*, Dr. *Hayter*.
1756 The Lord Bishop of *Lichfield* and *Coventry*,
Dr. *Cornwallis*.
1757 The Lord Bishop of *Chester*, Dr. *Keene*.
1758 The Lord Bishop of *Gloucester*, Dr. *Johnson*.
1759 The Lord Bishop of *St. David's*, Dr. *Ellis*.
1760 The Lord Bishop of *Chichester* Dr. *Ashburnham*.
-

ERRATA.

In the Catalogue of Missionaries, Page 33, after Mr. *Apthorp*, Missionary at *Cambridge*, add, 50 *l*.
Page 35, Instead of Mr. *Morton*, Missionary at *York* and *Cumberland*, make it, Mr. *Morton*, Itinerant Missionary in the North Western Frontiers of *New Jersey*.
Page 36, Instead of the Total of Missionaries Salaries 3587 *l*. 10 *s*. 0 *d*. make the Total 3607 *l*. 10 *s*. 0 *d*.

The

The Form of a LEGACY to this SOCIETY.

ITEM, *I give to the Incorporated SOCIETY, for the Propagation of the Gospel in Foreign Parts, the Sum of* _____ *to be raised and paid by and out of all my ready Money, Plate, Goods, and Personal Effects, which by Law I may or can charge with the Payment of the same (and not out of any Part of my Lands, Tenements, or Hereditaments) and to be applied towards carrying on the Charitable Purposes for which the said Society was Incorporated.*

N. B. The Variation in this Form of a LEGACY, from that formerly printed, is made necessary, on Account of some late unhappy Mistakes in Wills, by which several considerable Legacies have been lost to the Society, and the good Intentions of the Testators have been intirely defeated, because the Sums bequeathed to the Society have been ordered to be raised, or paid out of Lands, or Real Estates, which is not now permitted by Law.

Direct to *Edward Pearson, Esq; in Barton-Street, Westminster,* their TREASURER.

And to the Reverend Dr. *Bearcroft,* at the *Charterhouse,* their SECRETARY.



